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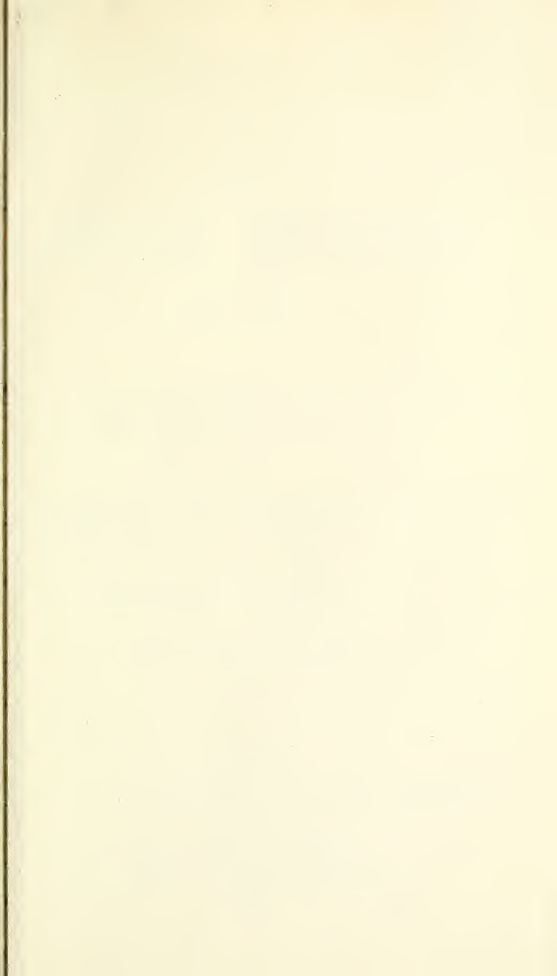
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NEW SERIES, No. 37.

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THE

# ANNUAL MONITOR

FOR 1879,

OR

## OBITUARY

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1878.

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## P R E F A C E.

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*Review - gift - 5-1-65*

“We all do fade as a leaf.” How calculated is the record yearly presented by the “Annual Monitor” to remind its readers of these familiar but true words of Scripture!

With equal clearness do our pages again this year testify that by living faith in Jesus Christ His disciples do find in Him a way of escape from that which is expressed in the continuing words of the prophet—“And our iniquities, like the wind, have taken us away.” For the children of God, who are reconciled to Him by the death of His Son, know that as they hold fast their confidence in Him, the promise continues sure—“He that endureth to the end shall be saved.” How do all in whose hearts this blessed assurance of faith dwells, rejoice to acknow-

ledge, with the servant of God in ancient days, that it is the Lord in whom they trust and for whom they have patiently waited, who has thus set their feet upon a rock and established their goings; and, when so favoured by Him, to say that "*He* hath put a new song into their mouths, even praises unto our God." The memorial of many a departed one bears witness to the unfailing faithfulness of God to His children. May we who remain here a little longer take fresh courage to lean upon the assurance that "He who hath brought us hitherto, will guide us all the journey through."

It is instructive to notice in several of the memoirs presented this year a feature which has often been conspicuous before—that religious experience has commenced in early life with convictions for sin, and with the attracting power of the love of God manifested in the secret of the soul; and, as the heart has been given up to these holy influences, they have become more powerful and soul-absorbing, until a longing desire has lived within it to be made in all things conformable to the will of God. Thus the work

of religion has been found to be the work of the Holy Spirit in the soul, and the children of God have felt themselves constrained to be spiritually minded. When George Fox and his associates sought to turn the professors of their day to obedience to the light of Christ in their own hearts, it was but that they endeavoured to encourage them to mind the gracious visitations of God's Holy Spirit, by which, as they yielded their hearts to them, they would be led forward in the paths of true sanctification.

Is the present a day of much intellectual religion, but of failing spiritually-mindedness? If in any degree it be so, is there not a need for those who would be faithful servants to the Lord that bought them, to seek after a more full dedication of heart and life to Him, whose words of deep instruction addressed to His disciples long ago are as true for us to-day—" *As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me?*"

It has been often said that truth is many-sided. In the estimate which we form of others, it is well that we should bear this in

mind ; otherwise we may misjudge those who, looking at God's eternal truth as it is in Jesus from a point of view differing somewhat from our own, may seem to us to be treading in lines which never could meet in the central point towards which we are aiming. If Christ be their guiding Star as well as ours, though we approach Him from opposite sides, is it not true that the nearer each of us comes to Him, the nearer we must come one to another ? And may we not believe that, as it respects ourselves and some of those from whom we have seemed most widely to differ, the promise shall yet be fulfilled—"They shall see eye to eye when the Lord shall bring again Zion ?"

W. R.

SCARBOROUGH, 12th mo., 1878.



## LIST OF MEMOIRS.

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Rachel Awmack.

William Ball.

Charles Fox.

Priscilla Green.

Eliza Hack.

Catherine Hunt.

William Irwin.

Hannah Jennings.

John Kitching.

Adelaide Leslie.

Hannah Marsh.

William Pollard.

Richard Richards.

Deborah Ridgway.

Isabella Ridgway.

Richard H. Southall.

Elizabeth E. Tregelles.

Thomas E. Webb.

Thomas Whitwell.

Deborah Wright.



THE  
ANNUAL MONITOR,  
1879.

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OBITUARY.

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	Age.	Time of Decease.		
EDWARD ALFRED ABBATT, <i>West Bromwich.</i>	31	24	5 mo.	1878
ROSANNAH SARAH ABBOTT, <i>Malton.</i>	1	15	7 mo.	1878
Daughter of John and Phoebe S. Abbott.				
CATHERINE ALEXANDER, <i>Stoke Newington.</i>	72	8	6 mo.	1878
Wife of George William Alexander.				
JESSIE MACPHERSON ALLAN, <i>Broughty Ferry,</i>	2	25	7 mo.	1878
<i>near Dundee.</i>	Daughter of Robert and Julia Allan.			
EPHRAIM ALLEN, <i>Richhill.</i>	82	16	4 mo.	1878
An Elder.				

JOSEPH ALLEN, <i>Bray.</i>	68	17	5 mo.	1878
JOHN G. APPLETON, <i>Luton.</i>	74	15	3 mo.	1878
MARY ARMISTEAD, <i>Leeds.</i> Widow of John Armistead.	80	27	8 mo.	1878
LUCY ARMITAGE, <i>Nottingham.</i>	85	24	10 mo.	1877
THOMAS ATKINSON, <i>Over, near Nantwich.</i>	84	4	6 mo.	1878
RACHEL AWMACK, <i>Halstead.</i> Widow of Joseph Awmack, of York. <i>This name was inserted in the volume for 1877.</i>	80	29	8 mo.	1876

Rachel Awmack, the eldest daughter of Joseph and Hannah Dixon, was born at Stockton-on-Tees, on the 5th of 6th month, 1796.

She left Ackworth School at what might be considered an early age, and for twelve months remained at home, helping in the charge of her brothers and sisters, relieving her mother of domestic cares, and cheering her by her unremitting efforts for the comfort and happiness of all around her. At the age of fourteen, reverses in her father's circumstances made it necessary for her to seek employment elsewhere. Young though she was, her first thought was to open a school; and a room had been all but

engaged, when a situation was offered her in a draper's shop at Stockton. Here, and in a similar business at York, she spent most of the next twelve years.

Her marriage with Joseph Awmack, a grocer in York, took place in 1822. He was not strong, and much of the care of business fell upon his wife, whose early training had prepared her for it. Her courage, strength, and energy seemed to rise with increased responsibility, and she was enabled to trample upon difficulties to which some would have succumbed.

During the busy years that followed, notwithstanding the charge of a young family, and the claims of business, Rachel Awmack was regular in her attendance at our meetings. She prized these opportunities of drawing near unto God ; and any domestic work, urgent though it might seem, that could not be done before going to meeting, was left till her return home.

Communion with God was the grand secret of her strength and cheerfulness. Her eldest daughter never forgot the impression made upon her about this time, when on entering her brother's bedroom one day at noon, she found her mother kneeling in earnest prayer.

She was careful to train her children in the

knowledge of the Scriptures. In addition to the regular family reading of the Bible, she daily gathered her little ones round her to read verse by verse its sacred pages, pressing work in house or shop being quietly set aside, rather than that this should be neglected.

In 1835, owing to her husband's increased delicacy, the business was given up. He died in the following year, leaving her with six children, the youngest being a baby in arms. At this juncture, her faith was remarkable; she never doubted, even in the darkest hours, but that God would make a way for her. About a month after being left a widow, she took a baby-linen business at Pontefract. Three years later, finding it insufficient for the demands of her family, she disposed of it, and removed to Dewsbury, to one of the business houses of William and Edward Brady, where, behind the counter, her services and influence among the young people were much appreciated for fifteen years.

In 1851 her second son and youngest daughter were taken to their heavenly home. In her deepest sorrow she could look up with confidence and say, "When I review the past, and see how I have been helped, I can always look trustfully

forward. No day can bring with it anything but the Lord will bear me through." Shortly after this, Rachel Awmack joined her daughter Mary, at Huddersfield, where she had opened a school, and in this R. A. found another congenial sphere of usefulness. In 1856 they removed to Worcester ; her eldest son having just lost his wife and gone abroad, leaving to his mother's care a little girl about four years old. On the marriage of this grand-daughter in 1874, Rachel Awmack removed to her daughter's home at Halstead.

Rachel Awmack's health gave way in the 11th month, 1875. Her long and painful illness was marked by the cheerful patience and kind thoughtfulness for others that had been her most distinguishing characteristics through life. Her concern for the religious welfare of those around her remained strong as ever. To a young man who had come to mend the Venetian blind in her room, she said, "Live so, that when thou art laid on a deathbed, thou wilt find it easy ; then all good seems to leave us, the power to pray almost withdrawn, and the pains of the body all we can bear."

She loved to see the efforts of all denominations in the great harvest field, and her interest

in *The Christian*, *The Friend*, and other periodicals telling of Christian work, continued unabated. Speaking one day on the subject of the ministry of the Gospel, she said, "Let those who preach, preach Christ Jesus." To her daughter, who asked her "What is thy hope?" her reply was, "I trust in the mercy of God in the dear Redeemer, who came into the world to save sinners."

Once when she was distressed with intense suffering, and all human alleviations seemed unavailing, she said, "Ask, dear, for a little relief from pain for me; I shall have it if it is best for me. 'Good in what He gives, supremely good, nor less when He denies.'"

At another time, when the pain was unusually severe, she said, "The lions are chained, whether of trial or suffering." At the foot of her bed hung her favourite text, "For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee." On this her eyes often rested. One day when her daughters were fanning her, she pointed to it and exclaimed, "Oh, that lovely Hand that has helped me all my life through! Oh, that sweet promise! it ought to be written in letters of gold!" At another time, when feeling very weak, she said,



“If I had hold of His lovely hand, sorrow and suffering and pain would flee away. I hope new power will be given me to praise Him ; I have none now.”

At one time, when it seemed as though life were fast ebbing away, she took an affectionate leave of her two daughters, and sent messages to her absent children and grandchildren, desiring that they might all so live as to be ready to meet her in heaven. One of her daughters, Eliza Knight, was the first of the circle to follow her beloved mother to the “better country.” In the Sixth month, 1878, after a suffering illness of nine months, during which she was enabled to rejoice in hope of a heavenly inheritance, she was called from the cares and responsibilities of a large family to the better service of heaven.

R. A.’s last night on earth was characterised by peaceful joy, and the desire to make those around her happy. Thus, in the possession of all her faculties to the very close of her long life, she was graciously permitted to animate and comfort others with the comfort with which she herself was comforted of God.

ESTHER BAKER, *York.*      62      6      9 mo.      1878

JANE BAKER,                      81      25      4 mo.      1878

*Scarboroughh.*      Wife of Joseph B. Baker.

JOHN BAKER, 73 5 4 mo. 1878  
*Jamestown, Finglas.*

WILLIAM BALL, 78 30 7 mo. 1878  
*Tottenham. A Minister.*

Already several interesting notices of the life and character of our dear friend William Ball, have appeared in the periodicals of the Society, both here and in America ; but a more permanent record will be looked for in the pages of the "Annual Monitor." Yet, to provide this is no easy task. He was a devout Christian, a decided Friend, and a growingly valued minister ; but such epithets, though quite true, entirely fail to represent him. His personality was very marked, very unusual, and as a necessary consequence it did not attract the confidence or the sympathy of every one. Yet he was gifted with rare capacities for friendship, and especially with the chief of these, a genuine admiration for the excellent and the beautiful in others. Thus endowed, it was but natural that all his life long he was rich in friends, and these of no common order. He was not at all of the Quakerly type by nature ; and, to the last, notwithstanding his earnest convictions of the truth of the distinguishing principles of Friends, he was a strange and probably quite unconscious combination, in bearing

and manner, of one accustomed to mixed society and the "plain Friend." Then his admirable social gifts, his pungent but never (in intention) unkind wit, his infinite humour and playfulness, his keen appreciation of the pleasant things of this life ; and lastly, that tendency to depression which so often accompanies these qualities, all helped to form a character in strong relief, with conspicuous lights and shadows.

But from very early years there was an organising force at work amidst these varied elements. A solemn sense of the importance of eternal things seems to have brooded over his mind as far back as he could recollect ; and as he advanced into boyhood, the Holy Spirit revealed to him more and more the evil of sin and the value of Christ's redemption. The loss of his mother in 1827 was the means, divinely used, to induce a full surrender of himself to the service of Christ ; and from that time his life was marked by persistent Christian faith and aspiration, in spite of special difficulties within and without.

Never was any good man easier to criticise. His foibles lay on the surface. Without much of his acuteness, we could all of us see them, and could point them out effectively to others without a particle of his wit. But his excel-

lencies lay deeper, and were fully known to comparatively few. Even naturally, there was a sound, sweet core of character ; and as a spiritual man he was distinguished by that grace of humility to which our Lord allots so high a place in the Divine favour. It may be that he showed less than some equally sincere Christians of that “joy of the Lord” which is their “strength” for holiness and elevation of character. If it were so, his keen intellect and highly sensitive temperament may explain it. Yet, on the other hand, can we doubt that in that searching light which now surrounds his redeemed spirit in that “joy of his Lord” into which we believe he has entered as one of the “good and faithful servants,”—many things wear a different aspect? Could his familiar voice come to our ears again across the solemn silence that has fallen between us, can we doubt that it would carry a burden of longing for all he loved, and for all God’s people everywhere, that they might be brought now and here into that close conformity to the mind of Christ to which he so earnestly desired to attain?

The near relative who furnishes the personal part of this notice has had the opportunity of examining William Ball’s journals. It has

been a deeply interesting and often very touching task, often too a very instructive one. They extend over a period of fifty-four years, from 1824 to 1878. Inside the cover of the first volume this memorandum is written, "All these journals (called 'English' as distinguished from my small diaries in French), were for many years marked 'To be burned' till now, 7 mo., 1877, when I scarcely felt at liberty to leave so positive an order.—W. B." The following "Introductory" pages were written in 1846 :—

#### INTRODUCTORY.

"I was born on the 1st of 1st mo., 1801, at Bridgwater, in Somerset, where my father's family had for three generations resided. They were valued members of the Society of Friends, and had long been enabled to adorn their Christian profession in the eyes of their neighbourhood. My grandfather, Joseph Ball, was an esteemed minister in the Society, of whom I possess his Monthly Meeting's full and interesting testimony. My dear grandmother, Susanna Ball, whom I well remember, held the station of an elder, and had also a word of exhortation in meetings for worship. She was remarkable for generous benevolence, the unwearied and bounteous benefactress of the surrounding poor. She

had also acute sensibility, a refined taste, and I used to enjoy her repeatings of her own verses to me, in her chamber, for she was latterly generally an invalid. Her father, Richard Reynolds (also the father of my late great uncle, Richard Reynolds, sometimes termed 'the Philanthropist,' from his munificent and extensive charities), was a minister of our Society for forty years, though he died at sixty. There is an account of him in 'Piety Promoted.' . . . .

"My dear mother's family were rather nominal than consistent Friends. She was however at a school where the daughters of Friends were received, at Hoddesdon, in Hertfordshire (with our dear friends Martha Horne and Susanna Bigg; P. H. Gurney and Christiana Gurney were also at that school); but her mode of bringing up was not favourable to her obtaining much of 'the Friend.' Yet she became through her firm integrity, excellent abilities, and watchful care, a remarkable stay and strength to her family, and during her latter years filled the station of an elder in the Church, as well as my dear father, who was early under that appointment. She had exceedingly delicate health, and from her I probably inherited a peculiar affection of the heart (not organic, as it now appears, but

of a very distressing nature) that threw a cloud over all my earlier years. Nor did the tender sympathy received from her on this account, and from my dear eldest sister who cared for and very much educated me, and the affectionate expedients to protect me from all 'rubs' in my growing up, contribute to my advantage afterwards, but rather to the formation of a very undesirable temperament, an almost inevitable regard to self, which often incurred deserved discouragement, together with a sensitiveness of feeling that converted discouragement into depression. Nor did it prove any help to me in after life, perhaps, to have been so 'made much of' even by those who were really most valuable friends, such as dearest P. H. Gurney and cousin A. Fry.\* I was, indeed, thought so little likely to attain to healthful maturity, that not until I was about twenty was any sustained attempt made to prepare me for a business or profession. It would have pleased some of my nearest connections, if, when my health seemed to improve, I could have liked to study medicine ; but I had no taste for it, and my uncle, Dr. Gawen Ball (who was well acquainted with my hereditary

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\* The wife of the late Joseph Storrs Fry, of Redland, near Bristol.

tendency to heart complaint) discouraged for me a pursuit which might have fixed attention very undesirably on my own case. So my being a physician was given up. Others of my family would have had me study for the Bar; but I knew I had neither nerve nor qualifications for this public department of law, and I preferred being articled to a solicitor and conveyancer, a course which was accordingly adopted in my twenty-second year, when I went to a Bible Society friend of my father's, W. L. White, of Yeovil, long established in one of the best practices in the county, and rather a county-man, being among other things Lieut.-Colonel of the Somerset Local Militia. But here I must notice that among the affectionate expedients of my dear mother to smooth my path, already adverted to (and in which she obtained my dear father's co-operation), was my having more indulgences, when nominally at school, than other boys. My school-years, which were not so many as those of my two elder brothers (each of whom was for seven years at the boarding school, Compton, Dorsetshire, where our father and uncles had been educated), had been passed without much acquaintance with school difficulties. At Compton, where, before that school was given up, I was for about a



year with one of my brothers, while I was quite young and weakly, I was given into the charge of the two most amiable daughters of the family, and very affectionately cared for. Afterwards, at Milverton, I was placed as parlour boarder in a Friend's family close by the school, that I might have certain privileges and attentions beyond what a school could afford. And when at the only other school residence which I tried, I was received with two more to be educated with the Friend's own sons, the same indulgences were amply continued. This was as much of school, from home, as my health seemed equal to ; and all this was but a poor preparation for the difficulties with which in my clerkship I had to contend, which brings me to the period at which my little record begins, 2nd mo., 1824.

“With respect to the *most* important subject, to which I may here make some allusion, as intended to cover the whole time of my life up to the beginning of this record in 2nd mo., 1824, it may be thankfully acknowledged that from very early years, and more in the way of immediate religious impressions than as the result of outward instruction, I was sensible of the visitations of heavenly love. Often when alone, and also in my seasons of suffering from ill-

health, my mind was graciously attracted to heavenly things. Our dear parents were remarkably careful that we should be early taught to know and love the Holy Scriptures, and I read them much even from a child. I was also greatly interested in the journals of Friends, and in the society of religious characters, especially of Friends travelling in the ministry, and longed to partake of that which I believed to be their soul enriching experiences. Yet there was a sad reluctance to become really subject to the Power that alone can 'make all things new.' In a dangerous illness, about my fourteenth year, when it was feared (and I had the fear myself) that water on the brain was the complaint, one that had already deprived me of a loved sister and companion of my childhood, near my own age, I resolved, too much in my own strength, that if it were *not so*, and this *terror* were removed, I would be wholly the Lord's. But, though favoured to recover, like Hezekiah, I did *not* 'according to the benefit done unto me.' So it was with me through long after years, through my life at Yeovil,\*

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\* While at Yeovil W. B. entered freely into the general society of the place and neighbourhood, in which his wit, vivacity, and cordial manners secured him a welcome.

where I gained no benefit by laying aside my Friends' speech and attire, not then being disposed to account these things needful for me ; and so it continued up to the year 1827, when my precious mother's death was made the means of a far deeper work in my soul. Thus through these unprofitable years my course was a shrinking from the full surrender of the heart, while still mercifully followed by the invitation to 'come, taste, and see how good the Lord is.' How unspeakable has been my loss for want of this full and early surrender ! And yet, in some respects, I was serious, though when well, lively ; and still loved good people and good books, and was perhaps considered rather a good youth by many." So ends the Introductory Note.

Some very nearly related to W. Ball have been greatly touched by a partial perusal of the journals themselves. They abound in proofs of self-judgment and of an earnest desire for fuller conformity to the mind of Christ. Then his natural affectionateness, and his love for his "own people" and his old friends, come out continually, without any of the half-satirical turns which sometimes made him do himself scant justice in these respects. The few extracts which follow will be welcome to those who loved him.

“1824, Feby. 8.—Finished reading Foster’s essay ‘On a Man’s Writing Memoirs of Himself.’ I am induced by it immediately to begin what I have intended for a length of time to attempt, a private memorial of my own views and feelings from time to time. . . . I have been at Yeovil now considerably more than a year, and though, especially of late, some unpleasant things connected with the situation have occurred, I do not, on the whole, see any reason to regret my having come here, or to think any similar one would be more congenial. I endeavour to be a philosopher (according to Epictetus’ definition) in seeking my good or evil less from externals than from myself—to cultivate a habit of looking on the bright side of things—to be diligent in mental improvement—and instead of complaining that there are many circumstances in my lot which sometimes annoy me, rather to be thankful that after so long a course of ill-health and indulgence, I am so well able to bear the restraints, and so little annoyed by the dependence of a clerkship.

“During the last month I have read a great deal, and there never was a time when I had more pleasure in literary pursuits. I have visited little, having been confined with an invalid foot for a long time ; and indeed my taste, with regard

to society, has become still more fastidious. Nine times out of ten, when in health to enjoy reading, I had rather read than mix with common minds. In religion, if I have not lost, I fear I have not gained within the period to which I have limited my retrospection."

"March 21, 1824." After speaking of "health more firm than before, and spirits on the whole accordant," but "of late much loneliness of spirit . . . perhaps even envious of those who, less fastidious in their choice of companions, know nothing of mental solitude," he goes on to say—"and all this is embittered by the consciousness that I am still far from cultivating aright that highest and holiest friendship, so condescendingly offered, so ungratefully slighted, at once fitted to the wants and commensurate with the desires of the soul."

"April 12, 1824." After a summary of the month—"On the whole I feel there is every reason to be satisfied and happy, always excepting that practical insensibility to my highest interests which must ever preclude permanent enjoyment to a reflective mind."

"August 14, 1824. . . . More than ever thrown on my own resources for amusement and improvement . . . but tolerably well and

happy . . . and have thankfully to acknowledge that providential kindness supplies me with many a comfort (I only speak of temporals) that is sweet and refreshing, as long as I am docile and contented under the privations I experience in my solitude of spirit. But I have often been so unwise as to kick at the dulness of my life and to loathe its monotony, and to sigh for stimulus and excitement. And then, indeed, resigning complacency with my lot and trust in its Disposer, I have felt wretched enough, sick at heart, discontented, dispirited—nor does the view which I sometimes take of my own character at all tend to restore my tranquillity. I shall not particularise the disagreeable parts of it, but they are numerous and disgusting when seen in the light of truth. As to my employments, they have been much as usual when I have been employed ; but this has been a shockingly *idle* month (busy as to law), and I am quite ashamed of my neglect of my studies.”

And so these monthly entries go on, all more or less interesting, but space forbids multiplication of extracts. A few brief ones may, however, follow here, which bear particularly on his spiritual character.

“June 5, 1825. . . . My dearest mother

has given me ‘Buckland’s Letters to an Attorney’s Clerk,’ with which I am delighted, and which will, I trust, be really useful to me. May I so take them as the guide of my conduct, that when I write again in this book I may be able to perceive that their admirable advice has not been lost upon me.”

“July 4, 1825. . . . June has not, I trust, been a time of increased declension from *real good*, though, alas! certainly not of any considerable advancement, or any at all that I am decidedly conscious of. I love the world and the things that are in the world. Oh, that the love of the Father may cast out and consume every other.”

“April 27, 1826. . . . Have kept tolerably well to my resolution of discarding all my favourite pursuits in comparison of law. . . . Towards the end of the month (March) I went to the Taunton Assizes, and thence for *one* evening to Bridgwater, but that evening was a very delightful one, with my dear mother alone. The *tout ensemble* of the Assize week left no very satisfactory impression to compensate for its fatigue and expense. There was little pleasure and less wisdom (to use a very lenient phrase) in the hurry and gaiety of that week.”

“August 17, 1826.—Just returned from a more than usually delightful visit among my dear relations and friends . . . rather disordered in health, and more depressed in spirits than for a long time past. . . . I have felt, too, more of alienation from the gay and foolish world and its spirit, as I think, than for some time past, on my return to Yeovil. But, alas ! I much fear that this is only symptomatic of my present depression. Let Thy loving kindness, which is better than life, and Thy truth continually preserve *me* (and *mine*).”

“Feb. 2, 1827. . . . Too much, far too much, love of amusement, if not of dissipation, but some sense still of heavenly goodness that has not, and I trust never will forsake me. Oh, for that love in return which constrains to obedience.”

“April 9, 1827.” After describing some special trials—“Yet notwithstanding all the undeserved support received, my heart is not surrendered, nor my will subdued, as I greatly fear. Some late instances make me especially fear it.”

On the 1st of 7th mo., 1827, W. B. finally left Yeovil, and after paying various visits among his friends, was preparing to go to London to



complete his professional education, when his mother's serious illness delayed his departure. He writes—

“Oct. 22, 1827.—The whole of this month till within a few days, and the greater part of last, I have been at Bristol” (where his mother was visiting a married daughter) “in attendance on my dearest mother, who has been very near death, and remains in a state which I fear does not admit any hope of her ultimate recovery . . . Attended Thelwell's Lectures on Elocution, and heard Robert Hall repeatedly . . . Oh, that in another month I may have to commemorate sparing and restoring mercy on her (his mother's) behalf.”

The Almighty saw fit to deny this ardent prayer, and in this denial granted a still deeper and more permanent desire; for his mother's removal was made the means of that complete surrender to his Saviour which he had hitherto sought in vain, because continually dragged back by the entanglements of the world. Having returned to London, he writes—

“Dec. 18, 1827.—I know not how to commemorate what has passed since I last wrote” . . . (having gone to London to complete his studies); “in about a fortnight I was sum-

moned back, dearest mother wishing to see me. I came and found her greatly altered, but it was sweet to us both to meet ! and in about ten days after my return to her, that is on the 25th of November, in great peacefulness and solemnity she resigned her purified spirit to Him who gave it. . . . Even we could at the moment freely give her up ; and we continue to rejoice on her account in her release from severe and long protracted suffering. . . . But oh ! how bitter is the loss, the privation of so dear and tender a friend, when I allow myself to contemplate it ! Those only can know it who have loved and lost *such* a mother. . . . It is too late for *her* to see . . . whose approbation was more, how much more ! than any other . . . I have but few acquaintances . . . and I trust shall be kept from forming any that would be injurious, and that in all respects while in this great place, and removed from all surveillance but that of God, my heart may be more and more turned from all that would offend those I love, most of all that would have grieved my dearest mother. May my eyes be turned from beholding wickedness and vanity. ‘Hold Thou me up, and I shall be safe !’”

“1st mo. 1st, 1828.” After mentioning dif-

ferent circumstances of his London life with satisfaction, "But oh! I feel on beginning the new year, that the last has indeed been marked by a bereavement which often oppresses my heart and fills it to overflowing. I have had of late great satisfaction in some religious meetings among Friends, and am thinking it may be right for me to become more closely united to them. Oh, that I may be enlightened to see, and strengthened steadfastly to pursue the path that is *best* for me; to resign my own will, and to give up, this year, my whole heart. Make it a year long to be remembered with joy and thankfulness, O my gracious and long suffering God! a year of dedication and surrender to Thyself."

"2nd mo. 1st, 1828.—How can I better begin any account of the last month than by saying, that in great and unmerited mercy, *that* prayer which concluded my last notice has been so far graciously answered beyond what I dared to anticipate, and that I do feel a strong hope that He who has mercifully begun, as I trust, the effectual work, will carry it on to His own praise and my soul's complete emancipation from the yoke of sin and the world, and translation into the liberty of His children . . . All things

else seem increasingly to be mere vanity and vexation of spirit." . . .

"3rd mo. 1st.—Still through grace the same sweet task : to commemorate His goodness who 'saw me wandering' and in measure 'set me right,' and 'turned my darkness into light.' May His grace be sufficient for me, and be perfected in my weakness. . . . (This last month is the date of my '*plain*' dress and language) 'Create in me a clean heart, O God, and renew a right spirit within me !'"

In 1828, William Ball attended the Yearly Meeting, finding it "a most interesting season ;" and soon afterwards, having completed his legal education, he was admitted as a solicitor, and left London. The same summer he commenced practice at Bristol, in partnership with a personal friend of his uncle Dr. Gawen Ball ; and his father and unmarried sister removing to that city, he once more became a member of the home family circle. Again he had his "book-room," as in boyish days at Bridgwater, and devoted much time to literary pursuits as well as to the study of Holy Scripture and other devotional reading. In the 11th month of the same year he first prayed aloud in Meeting, and in the following 1st month he records his "first testi-

mony" and the establishment of a social "Reading" of "Friends' books."

He was not recorded as a minister till 1846. This long probation, eighteen years, was one of the sorest trials of his life. He was enabled to receive it as from "the hand of the Lord," and not "from the hand of man," but it inflicted a deep wound, of which the scar remained. The entries in his journal on this subject are very guarded, but often very touching. It need scarcely be added that the hindrances to his acknowledgment were of a secondary nature, in no way touching his Christian life or doctrine.

The year 1834 was marked by the crowning event of our dear friend's life, in his marriage with Anne Dale. Although space forbids any enlarged comment here on the peculiar excellencies and graces of her character, yet it would be unfitting to pass them wholly by. In their large circle of relations and friends, Anne Ball was a centre of attraction and a bright example. With many personal advantages, and possessing an ample fortune, she was yet distinguished for Christian simplicity and humility, as well as for a charming courtesy and kindness which won the hearts of all with whom she came in contact. Her home influence was of the happiest kind,

giving her beloved husband the advantage of her sound judgment and refined taste, without ever forgetting the gentle deference that becomes a wife. Their marriage was a singularly happy one; and when in 1861 her long delicacy ended in death, the grief that took possession of him was too profound to bear much description. Many touching poems commemorate this sorrow, which, in truth, shadowed all his after life. In one he says, how truly those who knew him best can best testify—

“ Since thou hast left my side I inly feel  
A pilgrim stranger on the earth I tread,  
Which almost seems a city of the dead,  
Seen in the light that former years reveal.”

From this time indeed, life became to him in its natural aspect, as it inevitably does to those advancing in years, more and more of a funeral procession. The following year, 1862, was marked by the death of his eldest brother, soon succeeded by those of his two remaining sisters, of two beloved first cousins on his father's side, and of many dearly loved and valued friends. The last event of this kind over which he lived to mourn, yet rejoice, took place only a few months before his own departure, in that of one of his most gifted,

dearest, and oldest friends, Charles Fox, of Trebah, Falmouth. The following touching sonnet will show the depth of his feeling on this occasion :—

Honor'd, belov'd, and wept! no more for me  
 Fraternal bonds, of equal date, remain!  
 Such faithful friendship, mine no more may be—  
 A power to cheer, enliven, guide, sustain!  
 All modes of thought and culture met in thee;  
 Science with letters, wit with varied lore,  
 Commanding powers, with power of sympathy,  
 Wise judgment with fresh fancy—these and more,  
 More than all these, thy steadfast loyalty  
 To Christ! Well may His Church thy loss deplore!  
 Mourns with the wife and child, the social band  
 In wide lament: yet all is peace, methought  
 The last faint whisper breath'd—"Hinder me not,  
 For I am bound to my Immanuel's land!"

Their first married home was at Northcote House, Durdham Down, Bristol. Soon after their marriage, W. B.'s father, Richard Ball, senr., died. In the following year, W. B. having left the practice of the law, they took Ivy Cottage, Rydal, as a summer residence. They occupied it at first merely as tenants, but soon purchased it, and by a succession of enlargements and alterations made it the charming Glen Rothay, with which so many of our readers are familiar.

William Ball's personal tastes were in favour of a secluded life, varied by society that was really worth having, in the way of intellect or goodness or both combined; but his gracious, courteous, hospitable wife loved to surround herself with a large circle. The result was, for their guests, a very happy combination of social pleasures; but these were sometimes dearly paid for by the host, in jaded nerves and flagging spirits that craved leisure and quiet in vain, though to common observation his vivacity never failed, any more than his materials for conversation. His enjoyment of the exquisite scenery that surrounded them was extremely keen. His younger relatives and friends can never forget the long walks in winter dusk, by the shore of the lake; or in spring mornings over Red Bank and among the endless intricacies of Loughrigg—his tall figure striding on; and then the pause, the good-humoured banter at their slowness, the droll turns given to every subject sometimes, and the thoughtful and pathetic at others.

Besides the friends whom William and Anne Ball gathered round them in their own house, the neighbourhood was rich in society of rare excellence and interest. The Wordsworths were their next door neighbours, and a special walk



and wicket gate (called Accommodation Gate) were planned on the higher slope of the grounds of Glen Rothay for the poet's use, when the pressure of lion-hunting visitors compelled him to escape from his own garden at Rydal Mount. Dr. Arnold and his gifted and amiable family were but a short mile away, at Foxhow, during the Rugby vacations. Mrs. Fletcher, whose life and letters have within the last few years delighted many readers, and her interesting daughter, Lady Richardson, the wife of the Arctic explorer, were only a few miles distant at Easedale. And last, not least, Hartley Coleridge, so rich in genius, so heavily weighted by inherited tendencies, still lived on in picturesque "Nab Cottage," by Rydal Lake, under the shadow of the "Scar."\* With all these, and with their dear

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\* Their position in the neighbourhood involved some trial of their Christian consistency. A well-known and highly-gifted woman, an author of great celebrity, built a cottage at Ambleside a few years after their removal to Rydal. Her notorious rejection of Christianity (not as yet of Theism itself), was condoned by much of the society of the neighbourhood on account of her genius, and almost "every one," except W. and A. Ball and the W. D. Crewdsons, called upon the new comer, and the air was full of praises of her intellectual and social gifts. To one so sensitive as W. Ball, and so alive to the charms of intellectual intercourse, and to so courteous a neighbour as his wife, it was a real cross to "stand out" against this strong tide, but they did it steadfastly

and faithful friends of early days, the William Dillworth Crewdsons, who had lately purchased a delightful cottage retreat on the banks of the Rothay, W. and A. Ball kept up constant intercourse, and there were also many kindly comings and goings between themselves and the "Friends" of Kendal. Besides the hospitalities of Glen Rothay and of Bruce Grove, which became almost proverbial, W. and A. Ball for many years—so long indeed as her health permitted it—took city lodgings during the Yearly Meeting, and daily entertained there large parties of friends.

After the death of his beloved wife, in 1861, William Ball's pleasure in the beautiful home they had shared together became greatly clouded, and he spent much time away from it in travelling and in temporary residences in Scotland and elsewhere. At length, in 1871, finding his health greatly benefited by a stay at Tain, in Ross-shire—so much so as to supersede the necessity of going to Kissingen to take the waters—he bought an unpretending little villa, on the outskirts of the town, with no special attraction in scenery except the fine mountain range seen at a distance across the Moray Frith. This was ever afterwards his favourite residence, diversi-

fied by frequent religious visits, and excursions for pleasure and refreshment.

Frequent change, it may be here remarked, was a necessity to W. B. Those who knew him best know that neither his health nor his spirits could be maintained without variety of scene and occupation; thus what might be self-indulgence in some, in him was rather a healthy instinct of self-preservation.

From this favourite retreat of Alderbrae, he set out towards the end of 7th month, 1878, on what proved to be his last excursion, characteristically planned as a gratification for an old servant, accompanied by whom and by his faithful and constant attendant, Walter Crouch, he spent a day or two in Peterhead and the neighbourhood. The elder man then left them, and in the afternoon of the 29th they reached Aberdeen. William Ball was then apparently in his usual health, indeed rather more cheerful and vigorous than commonly. On his arrival, according to his usual custom, he went out alone to take a Turkish bath. As he entered the establishment, the man in attendance noticed a strangeness in his gait, and he at once complained of stiffness in the right arm, asking to have it rubbed; but scarcely was this begun when he slipped from his

chair and became partially unconscious. The doctor who was sent for applied the usual restoratives, and assisted in removing him to his Hotel, the name of which he had been able to articulate ; and there, without any preparation, the faithful friend and servant had the distress of receiving his beloved master, carried in in a helpless state. He lingered through the night, all means of relief and restoration being tried without avail as the hours passed on. There were slight gleams of consciousness, in one of which, sight being gone, he recognised his faithful Walter by passing his hand over his head and features, uttering the while a word or two of kindness and sympathy ; then sinking back with a sweet smile, he did not speak again, and breathed his last about half-past seven o'clock on the morning of the 30th of 7th month, 1878. His prayer that it might be His Heavenly Father's will to spare him the trial of a long illness, or one in which the body survived the mind, was thus mercifully granted.

In looking at William Ball's native character, the points that strike one most are remarkable intellectual independence and originality, and an almost equally remarkable affectionateness and desire for sympathy. These qualities seemed at

times almost like opposing currents, but neither would have produced so happy a result alone. His intellect was keen and penetrating, he saw through a mist of words in a moment and detected a fallacy with a true logical instinct, while he dealt very gently with those who offended in these respects. Many will recollect the peculiar smile, half satire, half affection as to the mouth, and all inquiry as to the eyes, with which he would watch the result of one of his humorous protests against well meant follies of this description, —and the happy readiness with which a pleasant turn was given if there seemed to be any danger of wounding his interlocutor.

He had strong family affections, and it was a trial to him that all his brothers and sisters but one, and many other relatives and early friends, were thrown out of what may be called “denominational sympathy” with him by their leaving the Society, many of them at the time of the Beacon controversy, others by circumstances of marriage. But there was no bigotry in his regret. One of his and Anne Ball’s oldest and most intimate friends writes thus :— . . . “How true was the sympathy received by and the sorrow expressed for us when we went over to tell them that we thought it right to withdraw

from the dear communion in which we had been brought up. *That* day is deeply impressed on my memory !”

He had great enjoyment in the society of the young, and power of winning their regard if they were much with him. In other home relations he was a living contradiction of the heartless proverb, “No man is a hero to his valet-de-chambre.” His servants were all greatly attached to him, and were among the truest mourners at his grave.

With regard to charity in the sense of pecuniary gifts, he had an almost morbid horror of subscription lists and the whole mechanism of begging for good objects ; but he gave much in quiet ways, both in cases of private need and for public objects.

His love of solitude requires more than the passing allusion already made to it. Of late years, whether visiting his friends or entertaining them in his own house, he rarely appeared except at meal-times, and for an hour in the drawing-room after a late dinner. But the intellectual brightness and the genial kindliness that marked these short interviews will long live in the memory of those who shared in them. At Glen Rothay and “dear little Alderbrae,” he indulged his love of solitude in long lonely

walks, sometimes so long as to cause anxiety to his devoted servant Walter; and when at Bruce Grove, Tottenham, he sought refuge either in his Club or in the reading-room of the British Museum. In each house he had his private sitting-room, where the greater part of the day was spent among his books and papers. Never idle, never dull, always thoughtful, often sorrowful, might be said of his daily life. Perhaps this love of solitude was in part due to a certain suspicion of ridicule which haunted him in early days, and which never altogether left him. In this he resembled one of the greatest of our living English poets, and many other highly organised and therefore intensely conscious natures.

From a child he was a great and discursive reader of general literature. From a child too he was a diligent writer of verse, and showed extraordinary readiness in composition of all kinds. Had he attached more importance to what he wrote, he would no doubt have written less and better. One of his earliest hymns,

“There is a pure and peaceful wave,”

which first saw the light in 1827,\* in a little volume entitled “*Nugæ Sacræ*” (one of the very few

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\* See entry in Journal, Dec. 18, 1827.

books he ever published, though he printed many), was given a place in the "Book of Praise," edited by Sir Roundell Palmer, now Lord Selborne, and is widely known and admired. Perhaps his next best known poem is the beautiful sonnet on the death of Dr. Arnold. It appeared in the "Times" within a few days of the event, and expressed the almost national mourning which followed that noble Christian leader to his grave. It may not be amiss to quote it here in full.

ON HEARING OF THE DEATH OF  
DR. ARNOLD.

Snatched from the loftiest uses of life's prime,  
Arnold! the summons that bereaves thine hearth  
Doth quench a life of genius, learning, worth,  
And unsway'd truth that dignified thy time!  
The wail of home (ne'er grieved by thee before),  
That bitter wail, Friendship's last bounds return,  
While Faith ascends o'er sorrow, to discern  
Thy rest in Christ upon the heavenly shore.  
Though ne'er again to roam thy Loughrigg o'er,  
Though Rothay's bank no more thy footstep knows,  
The breath of Sion's Hill "delights thee more,"  
To glad thee now the immortal river flows;  
Earth vainly lures an eye whose gaze sublime  
Sees glory dawning from that upper clime.

But strange as it may seem in the case of a  
Friend minister, William Ball's best productions



were his humorous ones, thrown off on the spur of the moment to amuse himself and his friends, and bubbling over from beginning to end with genuine wit and drollery. Their quaint verbal conceits, humorous juxtapositions of grave and gay, sly parodies of Quaker phraseology, and a hundred other witty devices, made these *jeux d'esprit* the delight of his intimate friends. It would be unsuitable to give specimens here, but to say nothing about them would be felt as a great omission by all who really knew him and were capable of appreciating his many-sided character. And why should wit and humour be treated as blemishes in religious people? Surely they are among God's good gifts, and as valuable as they are rare, however difficult to keep in due restraint.

The old and intimate friend already quoted writes thus— . . . “But he was unquestionably a rarely-gifted man. Perhaps few knew him better than ourselves, and few can testify more strongly as to what a charm there was in his fireside companionship. But above all these cherished features of his character, we would ever remember, and give thanks for in doing so, that deep and holy and pervading earnestness respecting the things of God which so abode with

him, and how, in the deep desire after holy obedience, he lived the life of faith and manifested to others of "the unsearchable riches of Christ."

Some consideration of William Ball as a Christian minister, and as one long engaged in what may be termed the councils of the Society, shall conclude this memorial.

He was distinguished for his sound Evangelical theology on the one hand, and on the other for his faithful adherence to the ancient standards of the Society as regards the spirituality of worship and dependence on the immediate guidance of the Holy Spirit. He was not afraid to say, when combating what he believed to be a dangerous tendency—"It is nothing to the purpose to cite the example and authority of 'Early Friends' for setting forth the superstructure apart from the foundation ; for, if they did so (which I am not disposed to grant), they only made a deplorable mistake. They (*i.e.*, the cardinal doctrines of Christ's gospel), are deemed elementary only by the inexperienced. The established Christian holds them fast, the dying Christian dwells upon them, and the redeemed in heaven . . . make them the constant theme of their thanksgiving :

for with the heavenly hosts, 'Worthy is the Lamb that was slain' is the anthem that is for ever new." As regards his personal experience, his own words respecting a beloved relative may be applied to himself, that it "was given him to have a very simple trust in the 'blood that cleanseth from all sin,' and which we know to be the only indisputable title of the humble believer to mansions in the skies." But while rejoicing in this common ground of fellowship with all Christ's people, he was wisely jealous of a disposition to assimilate Friends' modes of worship and views of the Spirit's guidance to those of other Christian communities.

He felt that such a "surrender of our testimony" would not only be to the serious loss of the Society, but to that of the Church at large. His wide association with Christians of other denominations, and especially with "church people," both in his own family and out of it, made him aware of the value attached by devout persons outside to the special testimony of Friends in these respects. "And common sense," he pithily remarks, "suggests vigilance as to the approach of a small body towards the sphere of a larger one's attraction." He saw that "an ignoring of the claims of our religious compact as an

organised body" would destroy the *raison d'être* of the Society and lead to its rapid absorption in other sects ; and believing that the principles of Friends were in harmony with the mind of the Spirit, he most earnestly deprecated such a result. But if his decision and earnestness on these points were very marked, no less so was his liberality towards those who differed from him. An intimate friend writes:—"Few traits in his character were more conspicuous than his great charity and liberality of sentiment towards those with whom he could not see eye to eye on many subjects that came up before the various meetings. He was prepared to yield much, so long as the fundamental principles were preserved intact. He constantly advocated forbearance and patience.

. . . . His fealty to the Scriptural doctrines of our Society remained unshaken to the close of his long and useful life, and whatever changes in his large-heartedness he was prepared to concede, he would never surrender any doctrinal truth, or lower the standard of ministry and divine worship."

His wide liberality of mind may be seen in a paper entitled "Causes of Change among Friends." "Meanwhile," he says, "the 'old' Friends, the few veterans that remain, will lose nothing by

a wise patience. Whatever they see, feel, or regret, they can cast, without too much 'carefulness,' upon Him who careth for His Church ; and can leave the change they cannot control, if not in reconciliation to it, in quiet acquiescence with it." These are words of ripe wisdom that may find their application in religious systems far removed from the Society to which they were addressed. The various influences that disturb, and sometimes seem almost to threaten its existence, are but the outer, fainter ripples of vast movements, which the Christian can only face courageously in the assurance that there is an Almighty Power to still "the noise of the seas, the noise of their waves, and the tumult of the people."

William Ball's mingled decision and calmness, his earnest contention for the faith once delivered to the saints, and his freedom from a controversial spirit about comparatively unimportant points, did not come to him by chance. They were the ripe fruit of a long course of careful study of human life and character, pursued in the light of Scripture with constant reference to the present influences of the Divine Spirit. He held fast to the Bible, and found it a lamp to his feet and a light to his path. To quote once more from the

intimate friend already referred to :—"He was literally 'mighty in the Scriptures,' and possessed a most extensive and accurate knowledge of them. He used to say that he needed no Concordance, and thought the too frequent use of Concordances tended to superficial knowledge." Thus equipped, it is not surprising that he became a great power in the Councils of the Society. One of his fellow-labourers in committees, &c., writes thus :—"His judgment was remarkably sound. He was, perhaps, surpassed by few, if any, in critical acumen and logical clearness of expression." Another, associated with him for many years in these services, says :—"We shall long miss that devout mind, that keen and subtle intellect, playful and yet reverent, taught and trained to be subject to the truth, and grasping that truth with whole-hearted firmness as revealed in the glorious gospel of our Lord and Saviour Jesus Christ."

With regard to William Ball's service as a minister of the Gospel, it may be said that it became more impressive and instructive as life advanced. He paid numerous religious visits, of which the last, that to Ireland in 1875, was perhaps the most important, appearing to result in much spiritual gain to those among whom he laboured. At the conclusion of it, he was attacked

in Dublin by severe illness, after which he was never able to encounter the same amount of strain as before. It is interesting to know that during this severe attack, when his life was hanging as it were on a thread, he was granted such a sense of peace as "had been" (he afterwards said), "and he believed would continue to be in the future, a great support to him."

His last address in the Yearly Meeting was delivered in 1877, and will long be remembered. After contrasting the state of the Society at that time with what it had been in previous years, and expressing his belief that it was better able now than then to exercise the functions of a Church, he added :—

"And what are the functions of a Church? There was one function, one special function, which every Church builded on the foundation of the apostles and prophets, Jesus Christ himself being the 'chief corner stone,' must exercise. The labour for Christian liberty of conscience was very right and valuable, but it was not, he considered, to be regarded as the special function of the Church. The testimony against war was very precious, and never more so than at the present time, but neither was this the special function of the Church. The special

function of the Church of our Lord and Saviour Jesus Christ was the spreading of the knowledge of His name and the promotion of His kingdom." The day after the delivery of this address he was seized with severe illness, and although partially restored, was unable to resume his former place there ; but though prevented from being present, his interest continued strong. In reference to his absence from the Yearly Meeting of 1878 he wrote, after touching on the blank to himself,—  
“ But seriously, in my weakened state I am spared much. No one knows how much I have for the past few years felt the responsibilities of Yearly Meeting.”

And now, before concluding this memorial, it may be well to return to the Journals, and give a few more extracts indicative of the work of grace that went on silently and surely all through these long years in the heart of our beloved friend.

“1st mo. 25th, 1830. . . . Live *in* me, and I shall live *to* Thee, O my Saviour. . . .

“2nd mo. 20th.—I might set down many bitter things against my own evil heart of unbelief, but gracious help has been near and preserved me from utterly departing from the living God, in whom alone my soul lives any sort of life worthy



the name. And through all I think it is at times centred in Jesus, and that because He lives I live also.

“9th mo. 4th, 1830.—Taking up the pen this evening on a sweet call (from a less serious occupation) to religious recollection, this memorandum will, I trust, be more than usually profitable in the writing, as well as in the reading at some future day, if life be spared. I have abundantly to commemorate the Lord’s goodness, in having afresh, even for the last week, disposed my heart to seek and to abide in Him ! Not that I have been rightly watchful a day together ; but through all infirmity, I am given to feel my interest in the ‘blood of atonement.’ O sacred words ! fit only to pass the lips or the pen in moments of holy reverence and humble gratitude.

“10th mo. 2nd, 1830. . . . Oh, for more watchfulness in my daily walk ! Too much occupied with many thoughts and plans to *grow* as I ought. Oh, visit me with Thy salvation.

“12th mo. 25th, 1830. — I am glad and thankful to be able to make a comfortable memorandum on this noticeable day (though not *kept* by Friends in the usual mode), which day is gratefully accepted by my own soul as a fresh memento of the ‘unspeakable gift’ of our

Father's love. 'God so loved the world that He gave, &c., that *whosoever* (blessed word !) believeth in Him,' &c. Oh, that this most precious gift may be more and more applied to *my* soul, His atoning blood to *my* conscience, His renewing grace to *my* heart, by the power of the Holy Ghost given to us for His sake.

"5th mo. 24th, 1831. . . . Sensible of but little growth in the truth of late. Fearful of finding comfort in other things than the consolations of the Gospel. Much disused of late in the service of the ministry (if, indeed, I have ever fulfilled what may be so called, of which I feel myself increasingly unworthy). Still unstable as water, and afraid of the cross and the purifying baptism. Help me, oh, my Saviour.

"1st mo. 10th, 1833."—After details of visits in Devonshire and Shropshire, professional and literary engagements, exciting electioneering business, &c., and lastly, a sharp attack of illness, which for the time seemed to bring death very near, and through which "free grace and mercy marvellously helped" him, he goes on to say—"A great revival of energy after this short illness, and prospect of comfortable entrance on the New Year, which I did enter on with great fearfulness

and much prayer, *Thou* knowest! and was thus the better prepared to meet the great shock and trial of my dear father's sudden and dreadful attack of English cholera on that night (of New Year) from which he is now only just recovering. I have not been to meeting for a week in consequence, which I feel to be a great loss: and in how many other ways (through unwatchfulness) have I lost ground since the first few days of my father's illness! Help me for Thy mercy's sake, in Christ Jesus, my only Saviour! . . . . . To be clean and *heart-right* in the sight of *God* is what I would above all things desire. Whether I am ever again employed by the Lord of the harvest (in which indeed, among us, the labourers are few) is most uncertain, seeing that I am wholly unworthy, rebellious, and slippery. . . . I am often in doubt of my own state, and can only *try* to come as a sinner, once again, as for the *first* time, to the fountain that Christ, my Lord and my God, hath opened 'for sin and for uncleanness.' Save me from myself, from Satan and the world, by Thy Almighty power. 'When I said my foot slipped' (in days past), 'Thy mercy, O Lord, held me up.' Let me still hope in Thy mercy for a revival and a *life in Thee* this year! and

take courage in the thought of Thy boundless grace.

“And now in the close of . . . the year (1865), my only hope is in a *mercy* that, because it ‘endureth for ever,’ changeth not:—I have received some consolation in this low season by meeting in my reading with the precious words, ‘I am the Lord, I change not; therefore ye sons of Jacob are not consumed!’ They seemed to bring the sense that there may be unchanging purposes of mercy and compassion, even through all our changes, departures of heart, unfaithfulness, and sin! What a state of mingled grief and guilt!

“I have opened on ‘Anne Dale, 1834,’ in my own handwriting, in a ‘Bogatsky’ (given her early in the year, a few months before our marriage) accidentally, and this has not added to the joyousness of the evening, but having forced the relief of many tears, it may be all as well! I have read the account of dear Elizabeth Neave in the Annual Monitor to the servants.

“All is solemn: and yet it may be that I am rather depressed and distressed than solemnised. The *only stay* now, for such an one, is on Him who is absolutely *all* sufficient for *all* cases, saving to the very uttermost *all* who come unto

God by Him ! I can sometimes, perhaps, a little comfort others, but find it very hard to be comforted myself by the belief that He will really save *me* ? May it please Thee to do it, most merciful and long suffering Lord, all things being possible with Thee ! Oh that this year, if I live, may bear, in my experience, the stamp of Thine own redeeming power !

“12th mo. 31st, 1866.—Sat alone in my own room till midnight. Still a suppliant for mercy ! for pardon, renewing, and the upholding of Thy free Spirit !

“1867.—In this late evening and close of the year, in my own room, ‘*not without hope*’ in the conclusion of one and the entering upon another year, seems to be the acknowledgment of an often almost hopeless spirit. The review of the past year is truly humiliating : and yet the evidence appears plain that my long suffering Lord bears with me, does not forsake, nor even take the word of truth utterly out of my mouth ! Bless Him, O my soul, and all that is within me bless His holy and gracious name !”

Our last extract shall consist of the following touching lines, stamped with the pathetic force of truth :—

ON MY OWN BIRTHDAY,  
BEING NEW-YEAR'S DAY, 1878.

Far spent my day! The nightfall near at hand!  
I wait on Time's bleak strand,  
Facing Eternity's unfathomed sea;  
While twilight warns of tarriance brief for me,  
On this familiar land.

Save for long wont, unlov'd this being frail!  
Yet may the spirit fail,  
Entering that ocean path untried, alone;  
Oft fail, though oft, for Christ's sake, *not* my own,  
May steadfast hope prevail!

Say, is it cheer, no more with busy hand,  
But worn and mute to stand  
Before the beating wave, and wait to be  
Cast out on that unknown, unfathomed sea,  
From Time's well wonted strand?

If finite shrink from infinite, and faint  
With no rebellious plaint,  
It is but human frailty, thus to be  
Burdened with over-weight of mystery;  
Not sinful discontent.

Oh, pitying Lord! "my times are in Thy hand."  
Walk Thou the waves! Command  
Salvation's wondrous calm! give me to see  
The white-robed lost and loved ones beckoning me  
Unto Immanuel's Land!

W. B.

The mingled contrition, humility, and faith which breathe through these private records, were indeed the prominent characteristics of our beloved friend's Christian life, and may fitly close this brief memorial. The precious declaration made so many ages since by the mouth of the Lord's prophet, "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones," remains in force still, and was fulfilled in our beloved friend's experience. It is most consoling to the many who dearly loved him, to believe that notwithstanding many severe trials arising from natural temperament, and a not infrequent sense of partial spiritual desertion, he was yet never wholly deprived of a sense of the love of God, and the presence of his Saviour. When apparently at the point of death, at Devonshire House, in 1877, a dear friend said to him, "I hope, dear William Ball, that Jesus is with thee." Instantly his face brightened, spite of pain and prostration, and with a smile which those present will not readily forget, he answered, "Why! He is *always* with me." And now that the indwelling

of Christ by the Spirit in the heart of His servant has been exchanged for being “with Christ, which is far better,” shall not we who mourn his loss abound in thanksgivings to his and our Heavenly Father, who led him safely all his long life through ; and at length, when the wearied tabernacle needed its last sleep, has “satisfied” the redeemed spirit, causing it to awake in the likeness of its Divine Redeemer and Master.

Thy voice hath in the silence pass'd away—  
 Oh ! who for thee a fitting strain may raise ;  
 Minstrel belov'd—with ever ready lay  
 For song of sorrow, or for hymn of praise.

O'er requiem or farewell, no tears shall flow  
 There, where the lov'd and lost are at His side,  
 The risen Lord, whom thou didst serve below,  
 And in whose likeness thou art satisfied.

And now the eternal harmony is thine,  
 No subtleties of earth shall mar thy rest ;  
 Thy notes have mingled with the choir divine,  
 The worship here begun, *there* owned and blest.

Oct. 12.

S. H. F.

EDWARD BARRINGTON,      81    12    10 mo.    1877  
*Fassaroe, County of Wicklow.*

SARAH BARRINGTON,      80      4      8 mo.    1878  
*Ballytore.*



SARAH BARROW, <i>Lancaster.</i>	80	13	1 mo.	1878
MARTHA BARTER, <i>Reading.</i>	70	13	2 mo.	1878
JOHN DOLLIN BASSETT, <i>Leighton Buzzard.</i>	91	15	2 mo.	1878
THOMAS BAX, <i>Stoke Newington.</i>	82	30	5 mo.	1878
SARAH SYDNEY BEACH, <i>Croydon.</i> Daughter of the late Thomas and Sarah Beach.	38	5	10 mo.	1877
ELIZA BEAKBANE, <i>Liverpool.</i> Widow of Thomas Beakbane.	74	13	4 mo.	1878
ESTHER BEAVINGTON, <i>Stourbridge.</i>	81	5	4 mo.	1878
HENRY BECK, <i>Leominster.</i>	49	2	11 mo.	1877
SUSANNAH BELCHER, <i>Peckham.</i>	52	27	11 mo.	1877
WILLIAM LAMB BELLOWS, <i>Gloucester.</i>	75	2	12 mo.	1877
HELEN BEVINGTON, <i>Gloucester.</i>	73	28	8 mo.	1878
WILLIAM BIGG, <i>Luton.</i>	64	2	3 mo.	1878
EDWARD WILSON BINYON, <i>Malvern.</i>	1	11	4 mo.	1878
SARAH BOOTH, <i>Luton.</i>	84	21	9 mo.	1878
JOHN GEORGE BOWRON, <i>Bishop Wearmouth.</i>	45	10	5 mo.	1878

STEVENSON BOWRON, <i>Middlesborough.</i>	39	15	4 mo.	1878
NEWTON BRANSBY, <i>Alton.</i>	82	7	10 mo.	1878
THOMAS ILIFF BREWIN, <i>Cirencester. An Elder.</i>	68	16	5 mo.	1878
SARAH SHEWELL BREWSTER, <i>Clapham.</i>	89	7	2 mo.	1878
MARGARET ELIZABETH BRIGHT, <i>One Ash, Rochdale.</i> Wife of John Bright, M.P.	58	13	5 mo.	1878
ELEANOR BRITTON, <i>Birmingham.</i>	81	14	11 mo.	1877
EDWARD BROMLEY, <i>Barnsley.</i>	75	4	12 mo.	1877
LUCY BROMLEY, <i>Barnsley. Widow of Edward Bromley.</i>	66	10	9 mo.	1878
SARAH BROOK, <i>Halifax. Wife of Robert Brook.</i>	82	17	9 mo.	1877
WILLIAM BRIGHT BROWETT, <i>Coventry.</i>	69	29	12 mo.	1877
ROBERT ORRELL BRYCE, <i>Singapore.</i>	39	9	5 mo.	1878
THOMAS BULMAN, <i>Kirklington.</i>	86	21	1 mo.	1878
SARAH HANNAH BULL, <i>Chelmsford.</i>	75	25	10 mo.	1877

SARAH BURGESS, Jun.,	46	11	4 mo.	1878
<i>Spalding.</i>				
MINNIE CARDWELL,	3	31	1 mo.	1878
<i>Lothersdale.</i>				
WILSON CARDWELL, 9 months,	13		2 mo.	1878
<i>Lothersdale.</i> Children of John B. and Ellen Cardwell.				
ELIZABETH CASS,	29	9	11 mo.	1877
<i>Castleford.</i> Wife of William Cass.				
JOHN CALVERT CASSON,	70	10	1 mo.	1878
<i>Thorne.</i> An Elder.				
GEORGE CHAPMAN,	56	25	4 mo.	1878
<i>Waterford.</i>				
THOMAS CHARLTON,	72	2	4 mo.	1878
<i>Newcastle.</i>				
JOSEPH CLARK,	78	25	10 mo.	1877
<i>Street, Somerset.</i>				
GEORGE CLARK,	76	13	8 mo.	1878
<i>Plymouth.</i>				
JOSEPH TURNER CLARKE,	57	21	1 mo.	1878
<i>Southampton.</i>				
CHARLES CLAYTON,	69	8	7 mo.	1878
<i>Tottenham.</i>				
WILLIAM CLEMESHA,	67	15	1 mo.	1878
<i>Preston.</i>				
DEARMAN CLOAK,	67	25	10 mo.	1877
<i>Mold.</i>				

SARAH COLE,	89	16	2 mo.	1878
<i>Bickenhill, near Birmingham. Widow of James Cole.</i>				
WILLIAM COLE, <i>Bristol.</i>	86	4	4 mo.	1878
ELEANOR COOKE,	58	15	11 mo.	1877
<i>Liverpool.</i>				
JOSEPH HENRY COOPER,	27	21	3 mo.	1878
<i>Sheffield. Son of Joseph Cooper.</i>				
CHARLES CORDER,	84	7	10 mo.	1877
<i>Great Totham, near Maldon.</i>				
GEORGE COX, <i>Cork.</i>	79	2	2 mo.	1878
MARGARET CRAGG,	30	12	11 mo.	1877
<i>Limehouse.</i>				
ESTHER CRICHLEY,	78	19	10 mo.	1877
<i>Warrington.</i>				
EDWOOD CROSFIELD,	54	7	1 mo.	1878
<i>Liverpool.</i>				
JOHN CRUICKSHANK,	75	17	8 mo.	1878
<i>Altons, Aberdeen. An Elder.</i>				
SARAH DAVIS,	56	1	10 mo.	1877
<i>Clonmel. Wife of William Davis.</i>				
LUCY DICKINSON,	79	10	2 mo.	1878
<i>Whitehaven. Widow of Isaac Dickinson.</i>				
MARY DICKINSON,	79	13	3 mo.	1878
<i>Fulstone, near Huddersfield.</i>				
ELIZA DIXON,	67	16	4 mo.	1878
<i>Birmingham. Wife of William Dixon.</i>				

HANNAH DIXON,	80	11	11 mo.	1877
<i>Darlington.</i>				
RACHEL DOYLE,	72	30	9 mo.	1877
<i>Carrick-on-Suir.</i> Widow of Thomas Doyle.				
SAMUEL DRIVER DUDLEY,	24	15	10 mo.	1877
<i>Kingstown.</i> Son of Samuel and Amy S. Dudley.				
SARAH ECROYD,	77	16	9 mo.	1878
<i>Giggleswick, near Settle.</i>				
HELEN EDDINGTON,	38	13	11 mo.	1877
<i>Worcester.</i> Wife of William Clark Eddington.				
CATHERINE EDMONDS,	80	12	3 mo.	1878
<i>Falmouth.</i>				
CATHERINE SARAH EDMONDS,				
<i>Falmouth.</i>	22	7	1 mo.	1878
Daughter of the late Henry and Harriet Edmonds, of Truro.				
ANN EDMONDSON,	84	29	10 mo.	1877
<i>Kendal.</i> Widow of Joseph Edmondson.				
JOHN ELGAR, <i>Canterbury.</i>	90	20	7 mo.	1877
SYDNEY ELLIS,	26	26	10 mo.	1877
<i>Leicester.</i> Son of Edward S. and Emma Ellis.				
SAMUEL EVENS, <i>Penketh.</i>	85	3	1 mo.	1878
EDWARD FAIRBROTHER.	4½	15	9 mo.	1878
ROBERTS FAIRBROTHER.	1½	26	5 mo.	1878
Children of Adam C. and Margaret Fairbrother, of <i>Farnagh, Moate.</i>				

THOMAS E. FARDON,	2	14	3 mo.	1878
<i>London.</i> Son of Thomas and Sarah A. Fardon.				
ROBERT FENNELL,	64	25	9 mo.	1877
<i>Clonmel.</i>				
FRANCIS FIELD, <i>Leeds.</i>	66	15	9 mo.	1877
JESSIE FITZMOOR FISHER,	3½	25	1 mo.	1878
<i>Neath.</i> Daughter of Peter M. and Rachel Fisher.				
ROBERT LAWSON FORD,	68	14	1 mo.	1878
<i>Leeds.</i>				
ELIZA FOSTER,	72	24	2 mo.	1878
<i>Peckham.</i> Widow of Robert E. Foster.				
CHARLES FOX,	80	18	4 mo.	1878
<i>Trebah, near Falmouth.</i> An Elder.				

Charles Fox was the seventh son of Robert Were and Elizabeth Fox, and was born at Falmouth, in 1797. At the Bank House, so called from its position above the sea, and at another pleasant home a few miles away, his education, with that of his brothers, was carried on by tutors, under the superintendence of their mother. Though her own studies had not exceeded the usual slender requirements of those days, yet to the very end of life she with vigour cultivated and enriched her own mind, and diligently promoted the intellectual improvement of her children, whilst their religious instruc-

tion was always made of paramount importance. C. Fox's early love of knowledge, and his strong sense of the value and right use of time, he always attributed to her influence ; and he gratefully acknowledged how deeply he had been favoured in the watchful tender care of both his parents, whose teaching laid the foundation of his firm attachment to the Society of Friends, and his deep conviction of the truth of its principles.

His father died in 1818. Nearly sixty years afterwards, a few months before his own departure, he thus wrote of him in his diary :—

“The anniversary of my dear father's death. I was nearly twenty-two years of age at that time. How deeply thankful should I be for having been blessed with such parents, and for the boundless blessings bestowed on me from my childhood to this day !”

In the year 1825 he married Sarah, the only daughter of William Hustler, of Undercliffe, near Bradford, Yorkshire, and he was wont to speak of their union of more than fifty years with rejoicing thankfulness.

It was said of him, “There are many to whom the name of Charles Fox will at once recall imperishable recollections of the Christian scholar and gentleman ; of the never failing gracious

courtesy, the condescension to the more ignorant, so perfect that it never seemed to condescend, which made his great stores of knowledge accessible to all who approached him, however ignorant they might be ; of the tact which offered from his varied treasures that which was most adapted to his listener. A casual ten minutes passed with him might leave a legacy of thought, while his genial manner, his wise playfulness, and the simple and beautiful language which he always used, prevented any sense of being overborne by his acquirements."

Of this may be remembered a characteristic example, in his habit, when in London, of visiting the British Museum on public days. When some man had chanced to ask him a question respecting an object attracting the attention of both at the same moment, a group would gather round them, soldiers on leave, working men, and others ; and it was touching and striking to see the rapt and almost reverent attention of his listeners to the patient, gentle, and lively way in which he would point out the wonders and beauties of God's creation, or the works of man in art or science, always speaking the while as if he were one of them, and without the slightest assumption of superior knowledge.



His subjects of interest were of varied kinds. All that had to do with the vital needs and the improvement of his fellow-men, physically, morally, or religiously, was of the deepest importance to him, and he laboured in his own quiet way with unceasing zeal in furtherance of these objects. The cause of the Bible Society he had closely at heart. From early years he had diligently assisted in its work. His sentiments on this subject may be best expressed in his own words :—"We shall find that in the good Providence of God, for our encouragement He from time to time permits it to be manifested, that the sale or gift of the Bible to a soldier here, to a sailor there, to needy and hungry ones everywhere, has been the means blessed to their salvation, without note or commentary from man. They have heard the testimony of John the Baptist 'Behold the Lamb of God, who taketh away the sin of the world,' and listened to the voice of Christ himself, 'I am the light of the world.' May we more and more bear this great cause on our hearts, with an always deepening conviction of its infinite importance, and do with all our might what our hands not only find, but are bound to do." He missed no opportunity of circulating the Scriptures, and when abroad,

he obtained permission from the government authorities to supply the convicts in some of the larger prisons with portions of the Bible. On one occasion he gave with his own hands New Testaments to each man of two regiments of French soldiers on their embarkation for the Crimea. The improvement of prison discipline was a subject of his anxious consideration and unremitting labour in correspondence with those in authority ; and from time to time he visited the principal prisons in France, Germany, and Switzerland, as well as in England.

He was unwearied in his efforts for the promotion of education, and was the means of establishing and supporting several schools for the working classes, and he continued to watch over and promote the welfare of the pupils in after life. He was indefatigable in supplying them and his neighbours generally with instructive books, and in furthering their mental improvement. He was a warm supporter of the Temperance cause, and in the later years of his life distributed hundreds of Temperance tracts, and was always a faithful advocate of Bands of Hope, and of all societies for the reclamation of the intemperate. He heartily joined in efforts to improve the condition of the working miner.

As early as 1833, one of the committees of the Royal Cornwall Polytechnic Institution (of which he was an active member) offered at his suggestion three prizes for improved methods of descending and ascending mines, then accomplished by fathoms of perpendicular ladders. In 1839, Charles Fox offered £100 to any mine owners who would undertake the trial of the "man engine," as it was called, and accordingly in Tresavean mine this machinery was first brought into practical working in 1842, and in 1843 the Polytechnic Society awarded the full prize. At their meeting the president read a letter signed by 391 men working in these mines, expressing their gratitude for a "discovery which has been the means of adding many years to the average life of a Cornish miner." In alluding to Charles Fox, the president said, "How must that man rejoice who first conceived the idea of the project now happily accomplished. He has a rich reward in this simple vote of thanks." It was long remembered how a formidable riot, caused by the introduction of the new poor law in a time of distress, which broke out near his residence, was checked by the influence of himself and his wife. His words of sympathy and clear explanation prevented fur-

ther disturbance, or the employment of the military, who had already been called out.

C. F., in his station as an Elder of our Society, of which he was ever a faithful and consistent member, travelled on several occasions on the Continent of Europe as the companion and helper of some of our ministers ; and the minute of his own Monthly Meeting, annexed at the end of this notice, bears testimony to the place he held in the estimation of his friends. His journeys abroad and in England were frequent, and the varied interest thus afforded to his mind, whether in the beauties of Nature or of Art which were brought before him, were a source of ever fresh enjoyment. But no journey could stir his heart like that which he took to the Holy Land in 1855. It began under very touching circumstances, for on reaching Alexandria he heard of the death of his beloved and gifted nephew, R. Barclay Fox, who had previously gone to Egypt on account of his health, and to join whom he went to the East. It was thus with sad and solemn thoughts as his companions, that he visited the scenes unutterably dear in their sacred associations to a mind and soul like his. Beside the Sea of Galilee, he writes—"What a day to be remembered ! My heart cheered by

tidings from home—the early morning sunshine on the clear waters, to which the Holy Voice had once said ‘Peace, be still,’ as it was now speaking to the hearts of many mourners, who could also say that there was a great calm. . . . Most gladly could I have lingered for days in these scenes. Often whilst ascending the lofty hillside to Cana, did I turn to gaze on the mountains of the East, on that blue lake which will be for ever of all the most interesting to the human race, and take one more look at that shore which our Lord visited once again after he had drunk the bitter cup, and had ‘seen of the travail of his soul and been satisfied.’ There in the early dawn and in the quiet morning air, the sacred voice was once more heard, the tender name of ‘children’ given to those who had so lately denied or forsaken Him. On that shore, endeared to Him by all human sympathies, He asked, ‘Lovest thou me?’ and then, mindful of the countless multitudes who, as without a shepherd, had hung on His lips, He added, ‘Feed my sheep, feed my lambs.’”

Reference has been made to his strong attachment to his own religious profession. Equally conspicuous was his catholicity of spirit. To use his own words in a discussion

at the Sailors' Home at Falmouth :—"It is vain to attempt to fetter with the iron bands of an exclusive system the souls of men." And he went on to say that "For himself he confessed, if he were on a bed of languishing, he should enjoy the visits and the prayers of a St. Augustine, or a Thomas à Kempis ; he should welcome the presence of a Jeremy Taylor, a Leighton, or a Rutherford, or the present Archbishop of Canterbury, believing they would all come in the freeness of the Gospel."

He was by nature so sanguine and trustful, so free from suspicion, that these qualities were sometimes carried to excess in matters of business, and caused errors of judgment. Influenced by motives of philanthropy towards the labouring classes in his own county, and towards men who wanted, he thought, a helping hand, much more than by expectations of advantage to himself, he was led into mining undertakings, many of which ended in disappointment and failure—felt and regretted far more keenly for those who had been induced to join him than for his personal loss.

Natural reserve, combined with great humility as to his own spiritual state, prevented his speaking much of his deepest and most sacred individual feelings, and whether in verbal com-

munication or in his private diary, he dwelt much more on his value for, and the edification derived from, the ministrations of others, than on his own soul's experience. But the evidence of Divine grace was most apparent to those who knew him best, and only they could fully estimate the rare and unfailing sweetness of his spirit. The expression of his lowly estimate of his own state was once drawn forth after a discussion on a disputed point of religious teaching, when he quoted, as if from the very depths of his heart, and in a voice which few who heard it could forget, the lines—

“I know not, but I know a will,  
That, Lord, might frail as Peter's be,  
A heart that had denied Thee still,  
E'en now, without a look from Thee.”

The fulness and blessedness of the Truth as it is in Jesus, was the ground of his confidence, and was unwaveringly manifested; and he watched over any lack of its full acknowledgment in religious teaching with a godly jealousy.

The following extracts are from a letter written after his own illness in 1877, to his invalid brother on his birthday, on the 28th of 4th mo., 1877.

“My beloved Brother,—Being deprived of the

comfort of being with thee, I wish to send thee my tenderly loving greeting on the completion of thy 88th year. . . . The sweet Christian intercourse of thy social life has been largely helpful and attractive to others. Above all, thy patient continuance in well doing, through an humble waiting for the salvation which is in Christ Jesus, has been a bright example and encouragement to many,—to myself above most. I have sometimes thought that if in the circle around us in our youth, there had been also, in addition to the teaching of our dependence on sanctifying grace, a larger and fuller objective confession of Christ's coming in the flesh, and of the forgiveness of sin through Him, there would have been more fruitfulness in the field of offering and joyfulness in the house of prayer. In my late illness and often wearisome days and nights, I could enter into yet more living sympathy with thee in thy many physical trials and great prostration, and in the prospect of many strong ties being ere long severed for a time. H. C. Backhouse, on the death of her father, wrote of glimpses of that day which shall shine with unclouded brightness, where there is no more separation from those we most dearly love—no more doubt nor conflict, but where joy and love



and peace in holy communion with the blessed shall be our everlasting portion. Can we doubt the fulfilment of her belief in the heavenly communion of those who on earth were united specially by the same saving faith? Is it probable that it should have been revealed to the disciples on the holy mount that Moses and Elias talked to their Lord, and that this knowledge should be withheld in Heaven? And it is surely consistent with divine love and mercy to cement in Heaven the souls of those who on earth had had fellowship in the same living faith."

A further expression of his own feeling on this subject is thus given in a letter to a bereaved family :—

"Dear Friends,—In the depth of weakness, from a month's confinement to a sick bed, I wish to express my sympathy with you in the removal of your dear uncle. I seem to have been favoured with some sense of the unutterable peace into which this humble and faithful disciple has through infinite mercy been permitted to enter, to be for ever with the Lord."

In one of the great trials of his life he was enabled to manifest a remarkable submission to the Divine will. For many years of middle age he was threatened with the loss of sight, an

especially sore affliction for one of his independent habits, and of his devotedness to literary pursuits and observation of the works of nature. The continual deprivations and restrictions involved were borne with uncomplaining patience, and the sweetest cheerfulness ; while some mitigation of the anxiety granted to him in later years was appreciated with deep thankfulness.

He was throughout his life an eager student of Biblical literature, and his acquaintance with this and with kindred subjects was extensive. On the 22nd of 12th mo. 1877, he wrote thus in his diary :—"To-day I am permitted to enter my eighty-first year, and I have in much humiliation to confess my many sins of commission and innumerable errors and failures and omissions ; but through all, He in whom we live and move and have our being has continued His abundant blessings and His mercy through His beloved Son. How unspeakable is the favour of having my precious wife still with me, although under continued suffering so patiently borne, also my dear children and grandchildren, and three great grandchildren !"

On New Year's day, 1878, after referring to the losses of the past year, including two dear brothers, he writes :—"I ought to be deeply

thankful that my beloved wife and sister are still preserved to me, and that in great mercy I have been restored to comparative health from the depths of debility, in which I was on this day twelve months ago ; and that if by reason of strength my days are four score years, I have not to add ‘yet is there strength, labour, and sorrow.’”

The restoration to comparative health of which he speaks in the last entry, allowed of his return to many of the active interests of life with almost as lively an enjoyment as ever. He was able to visit his invalid sister, and also to call at the cottages of the poor in his daily rides. He continued his regular attendance of his own meetings for worship and discipline, as well as those for public objects of usefulness, until the day before his illness. This at first did not assume any serious features. During fourteen days of increasing feebleness, in which there was less suffering from pain than from languor or weariness, the calmness and cheerfulness of his spirit were remarkable, and his many trying hours of cough and wakefulness at night were soothed by listening to the reading of Psalms, favourite hymns, and books of religious narrative. Every alleviation and every service of love was acknowledged with touching thankful-

ness and pleasure, and his brightness of spirit and readiness to communicate the stores of his mind never failed. It was not until after he was at rest that his wife was shown a brief note he had sent to a working man with a loan of books. In it he writes :—

“I have been unwell. I am like one that has been on a long journey ; but it is nearly over : I shall soon step out upon the platform of everlasting life.”

Charles Fox's wife had for some years been an invalid, confined almost entirely to her room and bed ; yet she was permitted, after a union of more than half-a-century, to cheer him to the last. His daughter and only surviving child nursed him through all those weeks with a devotion which he loved to speak of as “the very perfection of skill and tenderness,” assisted by the affectionate services of a much-valued niece and a beloved friend, who were the companions of his home life. There was little perceptible change except increase of weakness until the morning of the 18th of 4th month, when his strength seemed to fail rather suddenly. Early on that day he had asked the nurse to read to him the 103rd Psalm, and truly in no more fitting words of thanksgiving could be summed up the expression

of his spirit in the closing of his long earthly career. His mortal life so gently passed away that it was more like a translation than like death; and those nearest and dearest to him, who watched with him to the end, felt as if they could almost see him pass into immortal blessedness. And knowing how one of his special inherent characteristics had ever been his intense love for "*whatsoever things are pure,*" they could not but apply to him when his eyes closed for the last time, the words, "*Blessed are the pure in heart, for they shall see God.*"

*Copy of a Minute of West of Cornwall  
Monthly Meeting on Ministry and Over-  
sight, held at Truro, 6th mo. 13th, 1878,  
respecting Charles Fox, an Elder, deceased.*

"We have sustained another great loss by the decease of our dear friend, Charles Fox, an Elder, esteemed and beloved in the Truth.

"He was very diligent in the attendance of these meetings, as well as of all our meetings for worship and discipline; consistent throughout life in his attachment to those Scriptural doctrines which distinguish our Society; and, we believe, faithful in their maintenance.

"His religion was eminently practical. In

foreign travel he set a good example by the liberal distribution of religious tracts and the Holy Scriptures; and at home the comfort and education of the poor, and the support of numerous societies for the good of his fellow-men, were prominent features of his character. His love of literature and science did not, we believe, weaken his love for his Lord; but, being sanctified and kept in its right place, enabled him to allure others to appreciate the beauty and truth of the Holy Scriptures.

“His Christian kindness and cheerfulness, the meekness and gentleness of his spirit, and his humble daily walk endear him to our remembrance. Stripped as we have latterly been of many of our older members with whom we loved to take sweet counsel together, we desire the prayers of the Church for the strengthening of the things that remain.”

JOHN HENRY FOX, 3 29 7 mo. 1878

*Brighton.* Son of Octavius Annesley and  
Miriam Fox.

RACHEL PRIDEAUX FOX, 61 5 7 mo. 1878

*Exeter.* Daughter of the late Robert W. Fox,  
of Exeter.

WILLIAM FRANKLAND, 75 8 7 mo. 1878

*Wilmslow.*

EDMUND FREAR,	73	18	8 mo.	1878
<i>Preston Patrick.</i>				
JOHN FRENCH, <i>Settle.</i>	29	10	9 mo.	1878
SUSANNAH FROST,	50	10	10 mo.	1877
<i>Halifax.</i>				
RICHARD FRY,	55	25	2 mo.	1878
<i>Rathgar, Dublin.</i>				
SARAH J. GARDINER,	19	24	6 mo.	1877
<i>Limerick.</i> Daughter of Thomas and Eliza Gardiner.				
BERTHA GIBBINS,	25	23	2 mo.	1878
<i>Birmingham.</i> Wife of John Gibbins.				
SARAH GILES,	88	31	10 mo.	1877
<i>Stepney.</i> Widow of John Giles.				
ELIZABETH GILL,	78	20	4 mo.	1878
<i>Kendal.</i> Widow of Samuel Gill, of London.				
ARTHUR GLAISYER,	32	8	4 mo.	1878
<i>Brighton.</i> Son of Thomas and Phebe Glaisyer.				
ISABELLA DORA GOODBODY,				
<i>Dublin.</i>	27	23	7 mo.	1878
Wife of Robert Goodbody.				
SARAH GOULDING,	85	10	4 mo.	1878
<i>Cork.</i> Widow of Joshua Goulding.				
ANN GOWLAND,	61	27	9 mo.	1878
<i>Bishop Monkton, near Ripon.</i>				
SARAH GRAY,	62	2	2 mo.	1878
<i>Holloway, London.</i> Widow of Thomas Gray.				

GEORGE GREGORY, 67 3 9 mo. 1878  
*Norwich.*

HANNAH GREEN, *Luton.* 74 26 6 mo. 1878

LYDIA GREEN, 79 11 5 mo. 1878  
*Burdrop, Oxon.* Widow of Thomas Green.

PRISCILLA GREEN, 74 21 3 mo. 1877  
*Saffron Walden.* A Minister. *This name was  
 inserted in the obituary for 1877.*

In the remembrance of this dear friend, the language may be fully adopted—"Blessed are the dead which die in the Lord, yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Many can testify to her work of faith and labour of love, through the years of her lengthened pilgrimage.

Priscilla Green was the daughter of Joseph Markes and Mercy Green, of Saffron Walden, and was born on the 8th of 5th mo., 1802. She possessed naturally a lively temper, and her ever ready sympathy with the joys and sorrows of others made her much beloved from her early youth. Her physical constitution was always delicate, and for many years she was rarely, if ever, free from suffering.

When very young she yielded to the visitations of redeeming love. This was manifested in her watchful, humble walk, as well as in the



crucifixion of her will, through which she was often led into strait paths, while seeking to confess Christ before her companions.

Before she first spoke as a minister of the Gospel, she passed through deep baptisms of spirit from which she came forth "a vessel sanctified and meet for the Master's use." The following extracts from her diary will show something of her spiritual exercises at that time:—

"6th mo. 19th, 1830.—A subject has dwelt much with me at times, even that a (to me) very awful sacrifice may ere long be called for at my hands. When I look at it I am ready to exclaim, Is it possible? Oh, the purity, the emptiness of self that must be effected! May I be strengthened to yield to every necessary baptism."

"9th mo. 10th.—So much conflict and discouragement have attended of late that I seem sometimes ready to doubt the reality of past experience, when yielding to convictions of apprehended duty brought sweet relief. Oh, for an increase of that faith to which all things are possible! It may be best to note down a little circumstance that occurred at C., lest under the pressure of discouraging feelings I should lose sight of the help that was mercifully extended to a very poor, weak creature. It was after some

painful struggles, again and again renewed, that I fully submitted to visit a woman of depraved character, under an earnest engagement of mind to warn her of the evil of profane swearing. To my unspeakable comfort the bad spirits seemed to be chained down, and she listened attentively to my words, her voice and manner altered, and I thought she was tendered. I left her with a mind sweetly relieved. Oh, that I might be enabled to refer to this with humble gratitude to Him only who can change the heart. And let me remember that He can change times and seasons."

"1832, 2nd mo. 22nd.—I am still permitted to pass through deep and hidden conflicts, seldom sitting a meeting without the humiliating prospect being brought so close as to absorb my mind, while feebly endeavouring to keep it fixed on that power which alone can make a way through the deeps to celebrate His praise."

"5th mo. 21st.—In the evening meeting my spirit was prostrated, and I was permitted to partake of sweet refreshment through dear J. J. G., who was led to supplicate for a state 'saddened by a sadness which is not of Thee'—that a new song might be put into the mouth of such an one, &c.; after which he addressed the same

as one whose path had been long one of secret suffering, reminding of the great High Priest and of His agony for us and the need of holy patience, intimating that this dispensation was designed to lead to 'the fruitful field'—'the work of righteousness shall be peace.' I ventured to take a little encouragement from these allusions, and how was it confirmed by what followed when J. J. G. told me he had felt for me in his testimony, with more of sweet gospel sympathy and encouragement, applying the passage—'Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.' May I be afresh humbled by such favours, and led into still deeper feeling, trusting in the power of redeeming love to bring safely through."

P. Green first spoke in meeting on her thirty-first birthday. In allusion to this she writes thankfully of the peace it yielded. Her ministry was recorded in 1836, and from that time until within the last few years of her life, when bodily infirmity prevented it, she was almost constantly employed in the work of the ministry, often being from home many months at a time. She was much engaged in holding religious meetings with the public, and in paying visits to families or

individuals. When labouring in the West of England, she made a memorable call on a noble Earl, then on his deathbed. The friend who accompanied her wrote of it as "a truly instructive time." After addressing the Earl and offering prayer with him, he feelingly responded, and expressed at parting his warm gratitude for her visit. She repeatedly visited Ireland, and laboured in Scotland, the Channel Islands, and most parts of England, besides paying a lengthened visit in North America in company with our late dear friend, Mary Nicholson.

After having accomplished a series of visits to the families in her own Quarterly Meeting, she writes :—"My pen cannot set forth the condescending goodness of my Lord, who has afresh led about and instructed and dealt bountifully and marvellously with me."

In allusion to the prospect of visiting America, the following brief memorandum was found among her papers :—" 'Sanctify my sorrows' has been the prayer of my heart the last day or two, for surely none on earth can fully know the unutterable depths into which my spirit is plunged in the view presented of the past, present, and possible future ; but how little can we calculate on what is to come. May His will be done,

whom I desire to serve in singleness of heart, whatever the sacrifice he may be pleased to accept."

In the course of this arduous engagement, she paid a religious visit, in company with her beloved friend, Mary Nicholson, to the President of the United States, who received them very kindly, and it proved a solemn season, in which P. G. delivered to him a pure gospel message, and afterwards poured forth "such a prayer" as the friend who accompanied them said he "had hardly ever—perhaps *never* heard." On parting, the President thanked them, and said "he hoped he should become a wiser and better man."

From the memoranda made by the sister who was privileged to attend her during a severe and protracted illness, we make the following extracts:—"Dear Priscilla remarked—'I am permitted to believe that nearly all my little burnt sacrifices have been accepted through the atoning blood of Christ; and it is remarkable to myself that no omissions are brought before me—*not one*—though no doubt there have been omissions; but all burdens are taken away. Mine has been generally a walk of faith; I have not often abounded in consolation, but it is a sweet comfort to know an increase of union with our Heavenly

Father.' In allusion to the sacrifices made she said—'It is not by works of righteousness which we have done, but according to His mercy He saveth us. It is wonderful to myself that such a very poor creature as I am should be permitted to feel such quiet;' and added—'I believe it is not uncommon for persons when they are ill to pray that they may recover, or that they may have ease from pain; but all within me only breathes—"Thy will be done," and that my dear Saviour may be glorified in me and in those about me.' She once said—'I so often think of the line, "All my wants are well supplied;" and then, "The Lord is my shepherd." If it were not for this comforting belief, I do not know what I should do; "He leadeth me beside the still waters, He restoreth my soul.'" On another occasion, finding her silently weeping, she said—'I think they are not tears of sorrow; I am low; but soon after waking I was permitted to have such near access to my Heavenly Father, though under very humbling feelings.' She asked if it were not in the chapter which contained that beautiful description, 'There the glorious Lord will be unto us a place of broad rivers and streams,' that it is said, 'The inhabitant shall not say I am sick; the people that dwell therein

shall be forgiven their iniquity.' She afterwards spoke of Jerusalem being a quiet habitation, and said she believed the state there described was one of quiet confidence in God, and reposing upon the bosom of the Saviour."

P. G.'s bodily sufferings much increased during the last year and a half of her life, though occasionally she was taken in a bath chair to meeting, where her voice would be sweetly heard in testifying of her Saviour's love ; or in prayer and praise, to the comfort and edification of her friends.

An attack of bronchitis three weeks before the close, entirely prostrated her little remaining strength, and she peacefully breathed her last on the 21st of 3rd month, 1877. A few expressions uttered by her during this solemn time, which were jotted down by her loving attendants, may form a suitable conclusion to this little memoir.

One evening she offered the petition—"Grant that the presence of the Saviour may be with us during the conflict of the night, whatever it may be ; and that a belief may be given that a mansion is prepared even for those who feel most unworthy." At another time she said—"I am very low, but we cannot be brought too low if we feel the rock, Christ Jesus, to be underneath ;"

and again she prayed—"My help is in Thee, oh God ! If consistent with Thy will, shorten the conflict to thy poor servant, who has to acknowledge Thy great goodness extended over many years, even from earliest days ; but take me not until entire preparation be wrought in me to unite with those who have washed their robes and made them white in the blood of the Lamb." On its being said, "Thy dear Saviour is with thee," she replied—"Yes, I shall soon see Him ;" and a little later on,—“Oh, that I might fall asleep and awake with his likeness ; I shall be satisfied.” Afterwards she said—"I believe it is my Saviour's voice speaking to me in these storms, and it seems as though he were saying to *me*—‘It is *I*, be not afraid.’” Again she prayed—"Gracious Father, if it be Thy will, grant me a little relief from suffering. Great and marvellous are Thy works, and that my soul knoweth right well. Marvellous have they been to me all my life long."

Early the next morning her purified spirit was released and entered into the joy of her Lord. To Him be all the glory !

MARY GREER, 91 12 2 mo. 1878  
*Millpark, County Down.* Widow of John  
Greer.



EDWARD GRUBB, 40 15 3 mo. 1878

*Cashel.* Son of S. and D. Grubb.

REBECCA GRUBB, *Dublin.* 57 7 12 mo. 1877

ISAAC GUNSON, 78 6 11 mo. 1877

*West Hartlepool.*

ELIZA HACK, 78 2 7 mo. 1878

*Brighton.* A Minister. Wife of Daniel Pryor Hack.

“Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.”—Titus iii. 5 6.

“To me to live is Christ, and to die is gain.”—Phil. i. 21.

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From very early life this dear friend was attracted by her Saviour's love, and even when a child she seems to have given up her heart, and entered into a covenant with Him, which was kept unbroken throughout her lengthened pilgrimage. When only eight years old she was deprived by death of her mother, of whose tender love and care, although so young, she retained a vivid remembrance to the latest period of life. Perhaps this great loss contributed,

through the Divine blessing, to her early devotedness.

At the age of ten, she was sent to the Friends' School, at York. She looked back to her school days with thankfulness, as a time when associations were formed with those like-minded with herself, which were a cheer to her through life. Her school-fellows who still survive, tell of the love she had for the Holy Scriptures; and how, when missing, she might sometimes be found sitting in an old apple tree in the garden, reading her Bible. "At school," says one of these survivors, "she was always noted as a serious, thoughtful child; she was very guarded in conversation, and showed a holy confidence by the striking absence of fear, when most of the other girls were timid."

On leaving school she entered upon a life of much activity, both in assisting in her father's shop, and also in devoting herself unremittingly, when she could be spared from home, to watchful care and attention upon a beloved aunt, who resided in Brighton.

When in her twenty-second year she made open confession of the name of Christ in our meetings for worship. The preparation for this service was very humbling, as is shown in some

of her letters to an intimate friend. "In these seasons," she says, 8th mo. 7th, 1815, "I seemed willing to become as clay in the hands of the potter. I think I need more than most to keep me on the watch tower. I want to be brought into a state of resignation to the will of the Heavenly Guide, simply working to-day without caring for the morrow ; 'tis in looking forward that I lose ground." In her diary (7th mo. 26th, 1818) she writes—"At meeting this evening, an exercise which had for some time past attended my mind, returned with such increased weight and clearness, that it seemed my peace would be sacrificed if I did not yield ; and I was enabled, though in much weakness, to stand up, and in brokenness of spirit to stammer out a few words, perhaps unintelligible to all. If the end is answered on me, a poor unworthy creature, permit me to ascribe thanksgiving and praise to Thy holy name, O adorable Father."

She was recorded a minister in 1827, an event which occasioned the following characteristic remarks in her diary :—"I was not altogether prepared for the subject which came under the notice of men and women Friends, namely, the acknowledgment of the little gift which they

believed I had received. Oh, how did nature shrink from such an acknowledgment, lest any hurt should hereafter arise. I can truly say I was deeply humbled, and was favoured with ability to desire, as I sat by myself, that Friends might come to a clear and right judgment. I thought it would not minister any discouragement to my mind, if the meeting had deemed it best to defer it till some future time, as I could hardly be prepared to think that the few feeble offerings I had given up to make, could claim such an acknowledgment."

This lowly estimate of herself was always present with her. Three years afterwards she says, referring to a lively, impressive testimony from Grover Kemp; "Some fear has arisen lest the savour of this communication was dispersed by what I ventured to utter. Oh, how solemn is the engagement of one so frail attempting to set forth the mercy of God in Christ Jesus."

The same humble opinion regarding her own place in the meeting led her to rejoice when the secret exercise of her spirit was expressed by another; perhaps she yielded too often to this feeling, and thus let slip opportunities for the benefit of others, of which she herself ought to have made use.

In her twenty-third year she was united in marriage with Daniel Pryor Hack. This union was a very favoured one, and was continued through the unusually long period of nearly fifty-nine years.

After her marriage the care of her husband's father, who became blind, devolved upon her, as well as that of the young men employed in the business, and resident in the house. Very prayerfully, and with a large amount of Christian courage and cheerfulness, she entered upon all these duties.

Her husband's frequent absence from home in the service of his Lord was a trial to which she submitted in a spirit of willing acquiescence. Her memoranda show how she carried him on her heart in prayer, and by her letters, and in every way in her power, endeavoured to hold up his hands. 12th mo. 22nd, 1830 (she writes in her diary).—"A letter from my beloved D. P. has introduced me into great thoughtfulness respecting him, knowing his delicate frame ; but on perusing it a second time, I am ready to hope that he may yet be strengthened to go forward and complete the work assigned him. Oh, how consoling to feel that the same beneficent Creator watches over us wherever situated, and surely His com-

passion will not fail toward those who are seeking to do His holy will."

2nd mo. 21st, 1832.—"I have felt glad I refrained from throwing any impediment in the way of my dear D.'s going. I felt it more difficult than sometimes to give him up."

5th mo. 2nd, 1832. (During her husband's absence.)—"Made sensible this evening of a degree of that love which breathes good-will to men; and whilst craving preservation for my beloved companion, precious children, and myself, I desire the wellbeing of the whole human family. Oh, increase this love, that I may become less disposed to consult my own ease, and watch for opportunities to benefit my fellow-creatures."

She possessed great warmth of feeling, but her temper was remarkably kept under control by the power of Divine grace, so that in no common degree she won the respect and love, not only of her children and servants, but of all with whom she was brought in contact. With her children she was tender, but firm; her word was law, and they knew that if once she said a thing was to be done or left undone, she was not to be moved by their entreaties.

A striking feature of her character was her exceeding care not to injure the reputation of

others. On the contrary, she invariably sought to find out some good point respecting those whose conduct was passed under review in her hearing. But though so careful in this respect, she was herself faithful towards those whom she saw to be in any danger, and her loving, plain-spoken words of warning or counsel have, we doubt not, been blessed to many. Whenever she had any duty of this kind to perform, or any message of loving sympathy to communicate, she would press through every difficulty to accomplish it. One of her friends writes:—"How many remembrances I have of her great kindness in times of sickness and trial, and of the support she was able to give both to me and others by the union of true Christian cheerfulness with the warmest sympathy. A true woman's ministry was hers." To this it may be added that her very countenance and look was a rebuke to the careless, and a comfort to those who were cast down and sorrowful.

Sin in any shape gave her poignant distress, but her love and compassion flowed strong and deep towards such as were overtaken in a fault. On one occasion, apprehensive that one of her friends was being led into a worldly spirit and a love of display, she records her feelings of prayer-

ful concern on his account ; but to check the first tendency to a judging spirit, transcribes the following lines by the late Maria S. Fox :—

“ Man has nought but what is given,  
By the righteous Lord above ;  
Nought but what he owes to Heaven,  
Source of wisdom, power, and love.

“ Sharers in one common nature,  
Erring wanderers day by day ;  
Shall a guilty, fallen creature  
Harshly judge its kindred clay ?

“ Be it, Lord, by Thee forbidden !  
Rather lead our souls to trace  
All the wonders that are hidden  
In Thy covenant of grace.

“ Love, surpassing all expression,  
Still in every age the same ;  
Mercy, covering transgression,  
In a dying Saviour's name.”

In 1827, her husband retired from business, which left her more at liberty for work amongst the sick and poor, towards whom she always felt a lively sympathy. 4th mo. 19th, 1830, she says :—“Spent much of the day in visiting our sick friends. Oh, that I was better qualified for this pleasing office !” 11th mo. 20th, of the same year.—“Collected in our two



districts. May viewing the privations of my poor neighbours incite to more gratitude for the unnumbered blessings I enjoy, and induce circumspection as to what we spend on self-indulgences, that we may not forget to communicate to those who are in want." 8th mo. 10th, 1842. — "Went to see several invalids. Visiting the sick is a very humbling employment. I desire to be preserved from speaking peace where a false rest should be broken up."

It was, indeed, her delight to serve her Lord in daily self denial for the good of others. Actions of this kind became so much a habit with her, that she performed them almost unconsciously.

In the course of her long life she passed through some severe trials ; and to her sensitive nature, the troubles of others, which were often confided to her, seemed to cause nearly as much suffering as if they were her own ; but she was enabled through Divine grace so to abide in the secret place of the Most High, that she was generally preserved in much calm cheerfulness, and prepared rather to support others than to lean on them for support.

This close abiding with her Lord was doubtless greatly promoted by the habit formed in youth, and maintained by means of early rising

and economy of time, even when she was most actively engaged, of spending portions of every day in reading the Scriptures and private retirement. Her diary contains many such entries as the following: "1852, 9th mo. 7th.—Rose a little before six. Have had a sweet season wherein my full heart has obtained some relief in prayer." "15th—Rose as usual at six. I believe I may reverently record that freedom in prayer has been mercifully granted."

Possessing a vigorous understanding and sound judgment, she was very useful in our meetings for church affairs, and for several years was one of the Friends who was chosen to act as clerk, or assistant clerk, either in the women's Yearly Meeting, or the Large Committee. 6th mo. 14th, 1845, she writes:—"Since my last entry, Yearly Meeting has been held, and I am bound to acknowledge that a little help was at times mercifully granted to one of the most unworthy, to fill a post of no common character. Dear E. Seebohm, M. Tanner, and myself took our seats at the table."

She continued to feel a deep interest in the proceedings of the Yearly Meeting, and of later years was seldom absent from these gatherings. She also united with her dear husband in several

journeys on religious service in England and Scotland. Her interest in her friends, whether far off or near, continued unabated to the close of life; and when strength permitted, she loved still to pay visits of sympathy to the sick and sorrowing ones around her, and to bear all upon her heart in prayer.

During her last illness, she was preserved in a quiet, confiding trust in her Saviour. One night she was heard in thanksgiving for "Thy forgiving love, and Thy redeeming grace, and for the sustaining power granted during this illness;" and then in prayer for all her loved ones, that they might have the like grace granted them when their last hour should come. One day when her dear husband was sitting beside her with one of their daughters, she repeated the words,—“In quietness and in confidence shall be thy strength.” On her daughter saying, “She is just resting in her Saviour’s love;” she replied, “I trust I am *entirely* so.” Some of her children going into her room one day, she said, “We are favoured to meet once more on this beautiful, beautiful earth, but it will be better still to meet in our eternal home, never to part again.” She was frequent in prayer for patience, a prayer abundantly

answered ; but the last morning, being much oppressed with shortness of breathing, she once more uttered the desire that “patience might have her perfect work.” During the last few hours, whilst her family were watching beside her, hardly expecting her to speak again, she broke forth into a fervent ascription of praise and thanksgiving for the Lord’s “grace and power, keeping and leading, preserving and guiding ;” and as she proceeded, she lifted her hands in an attitude of joy and triumph, adding “Praise, honour, and dominion to Thine excellent Majesty for ever and ever,—wonder, love, and praise.” At another time she said, “More praise !” and again, “Bring the praise as it is given.” Hymns and portions of Scripture were repeated to her, to many of which she responded by moving her lips and raising her hands, especially and very emphatically to the second stanza of Watts’s hymn of praise,—

“Worthy the Lamb that died they cry,” &c.

Her doctor coming in and asking whether she was suffering much, she replied “not materially ;” and added, with a great effort because of her failing breath, “wonderfully sustained—enabled even to rejoice and to give thanks.”

Her wonted thought for others was mani-

Very soon afterwards, her dear Saviour received her to Himself, to dwell with Him for ever.—John xiv. 2, 3.

MARY JACKSON HARLOCK,  
*Finedon.* 10 20 9 mo. 1878  
 Daughter of Joseph and Mary Harlock.

DEBORAH KING HAYWARD,

*Finchley.* 82 11 1 mo 1878

Widow of Wyatt Hayward.

JOSEPH HAYWARD, 77 14 3 mo. 1878

*Finchley.* An Elder.

JANE HESSELTINE, *Whitby.* 68 15 12 mo. 1877

SAMUEL HICKLING, *Derby.* 58 5 1 mo. 1878

GREGORY HILL, 82 4 11 mo. 1877

*Chorlton-on-Medlock.*

EDWIN HOBSON, 33 10 8 mo. 1878

*Manchester.*

JOHN HOBSON, *Lurgan.* 54 19 9 mo. 1877

ELIZABETH HODGE, 87 28 1 mo. 1878

*Norton, near Malton.*

THOMAS HODGSON, 64 15 10 mo. 1877

*Pontefract.*

WILLIAM FRAZER HOYLAND,

*Alderley Edge,* 86 16 9 mo. 1878

*Manchester.*

CATHERINE HUNT, 72 11 5 mo. 1878

*Bristol.* Wife of Henry Hunt.

This dear friend was the eldest daughter of the late Samuel Capper, of Bristol, where she resided during the greater part of her life. She was the beloved mother of a large family, but was comparatively little known beyond the circle of her near relations.

It may be said of her, that having taken the Saviour's yoke upon her, and having learned of Him who was "meek and lowly in heart," she was enabled in her daily walk to exemplify "a meek and quiet spirit."

She seldom gave utterance to her religious feelings and concern for others; but there was abundant evidence that she earnestly desired the spiritual welfare of all around her, especially that of her children.

About twelve months before her death she addressed those of her family who were present, with many tears acknowledging her own shortcomings, and exhorting them to greater faithfulness, expressing also her feeling that for all she was mercifully forgiven.

Her strength had been for some time declining, and she lived under the impression that her end was near; but for a very short time only was she laid aside. Almost as soon as danger was apprehended the powers of life gave way, and after a few hours of unconsciousness she quietly ceased to breathe.

JANE HUTCHINSON,                      88   26   3 mo.   1878

*Cork.*   Widow of Thomas Hutchinson.

RICHARD IRWIN,                      81   22   9 mo.   1877

*Thornyland, Cumberland.*

WILLIAM IRWIN,                      63      5      5 mo.   1878  
*Sale, near Manchester.*

In the sudden removal of this dear friend, some of us feel we have to mourn the absence of a faithful brother and servant of Jesus Christ from the militant Church.

W. I. joined the Society of Friends when about twenty-two years of age. He had previously borrowed from a public library and read Clarkson's "Portraiture of Quakerism," Barclay's "Apology," Pennington's "Works," and other writings of our early Friends. Before this change took place in his religious views, he had belonged to a congregation of Independents in his native town of Wigton, and was strongly attached to their minister, of whom he frequently spoke with great approval and affection, as one faithful to the light he had received, and remarkably open to the convictions of others. The friendship then commenced under his ministry continued uninterrupted until the removal by death of this worthy man.

Having ceased to attend the Independent and all other meetings except those of Friends, W. I. found his mind drawn inward, the meeting he attended being generally held in silence. Giving heed to the manifestations of Divine guidance, he



was led step by step to take up the cross and adopt the testimonies as well as the doctrines of Friends, in plainness of language, behaviour, and dress, in his outward walk among men, as a testimony to his inward convictions ; his endeavour being to walk consistently with the religion he professed. Through the remainder of his life he was conspicuous for his straightforward and unflinching zeal in the faithful discharge of the precious *trust* which he believed had been committed to him by his Heavenly Father. This frequently led him into controversy with such as he believed to come short of the profession they made as members of the same Society, which caused him many conflicts and much sorrow of heart. Foreseeing, as he believed, the consequences which must follow a departure from the faith and practices of our forefathers in the truth, he strove to warn and persuade all such to consider their ways and doings. “To the Law and to the Testimony” he directed all, that they might follow the footsteps of those who had nobly borne the burden and heat of persecution for righteousness sake, believing that if we now forsook the precious cause of truth in its ancient purity, it was because there was no light in us.

In a letter written by William Irwin about

seven days before his death, he thus expressed the exercise of his mind, first alluding to what he regarded as the growing declension of the past twenty-five years:—"None of these things offend me so as to cause me any doubt of the foundation upon which our Society was originally built. On the contrary, they tend to confirm me in the belief that Friends were raised up by the mighty power of God, and that there is no other name under heaven or among men whereby we can be saved, but by the name (or power) of Jesus Christ. 'Other foundation can no man lay than that is laid which is Jesus Christ, the same yesterday, to-day, and for ever.' See the steadfastness of Habakkuk—"Though the flock should be cut off from the fold," &c. Divine faith enables us to stand even in a minority that is despised." Again he writes—"My faith never fails me, save when I am unfaithful and fall into condemnation ; and there is no way out of this but by repentance and bearing the indignation of the Lord, because I have sinned against Him. The Sun of Righteousness arises, be they one or many, upon all them who are looking for his arising, with healing in his wings. Nothing *can* separate us from the love of God in Christ Jesus but our own disobedience. Churches may and do fail, but He

changes not ; His mercies are new every morning. Let us therefore seek to be purged from all our defilements, and be brought into that state wherein George Fox said he was, ‘come up even into that state Adam was in before he fell.’ ”

William Irwin, in transacting his outward business as a printer, maintained the same strictness of principle, refusing to execute such orders as he felt would compromise his testimony as a Friend. Marked was his open avowal of his sentiments on these occasions, as he pleaded with those who wished for his services to suppress such writings as would be likely to bring sorrow to themselves and injure others.

Thus did this faithful servant of his Lord endure the warfare through good report and evil report to the end.

On the 5th of 5th mo., 1878, he left home in the morning to attend Liverpool meeting, where he was engaged in a close testimony. On returning home in the evening by rail, he left the train about four miles from his own residence, intending to walk that distance. Whilst walking, he fell, and before medical help could be procured, he breathed his last, leaving behind him this testimony, “that he had served God in his day and

generation." He fell as "a shock fully ripe." The tidings spread—"William Irwin is dead." It came upon his numerous relatives and friends with almost overwhelming effect, through the suddenness of their loss. Soon, however, they were consoled by the thought—"He is not dead, but sleepeth." And beautiful did it then seem to some of the stricken group, that their beloved friend should be summoned whilst in harness, doing his Master's work, to enter, as we reverently believe, into the rest prepared for the people of God.

SAMUEL JACKSON,	89	28	9 mo.	1878
<i>Tottenham.</i>				
SARAH JACKSON,	71	14	11 mo.	1877
<i>Stoke Newington.</i>				
SUSANNA JACOB,	78	8	1 mo.	1878
<i>Waterford.</i>				
HANNAH JENNINGS,	68	22	11 mo.	1877
<i>Scarborough.</i>				

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing," was an exhortation which might often have been addressed with peculiar significance to Hannah Jennings, who for more than forty-six years lay upon her bed a helpless and often suffering cripple. This prolonged affliction was the result

of a fall whilst she was engaged in domestic service, which brought on a paralysis from which she never recovered.

She was a patient sufferer, not repining at her lot, but often counting her mercies and speaking of the Lord's goodness to her. She occasionally made a few memoranda of her experience, both temporal and spiritual. On the 1st of 3rd mo., 1852, she wrote—"I feel lost in thought, not knowing how to be thankful enough for so many and unspeakable blessings that have been bestowed upon me. I see it so plainly that it was the kind hand of Providence that snatched me from so many dangers which I did not see ; and oh ! what a mercy it is that I am spared until this moment. Enable me, dearest Father, more and more to bless and praise Thy holy name ; and that I may, with Thy Divine help, bear all with patience and resignation."

"3rd mo., 1854.—We have had a visit from a very kind friend, quite a stranger to us, which has done us much good temporally and spiritually. It is quite a favour to have any one to help us on our way, for we are poor creatures, and of ourselves can do nothing. All comes from an all-wise Providence, who sees and knows all our wants, and will relieve them at a proper time.

Be pleased, gracious Father, not to leave me to myself, but lead and guide me with Thine holy and everlasting arm. I think I may safely say the friend I am speaking of has been to us like a good Samaritan."

"3rd mo., 1857.—My Heavenly Father has seen it right to afflict me a little more than usual this winter with severe cough and much pain in my chest. I believe all our afflictions are for our good. The doctor and all my friends were remarkably kind and very attentive to me, which made my sufferings much less. I knew it was my Heavenly Father who put it into their hearts to do so. Ought not I to sacrifice all worldly desires and thoughts for such love, which my Father bestows day after day and night after night on one so unworthy and undeserving as I am. Blessing and praise and thanks be unto Thy dear and holy name for ever and ever."

In 1877 increased feebleness and more continuous suffering caused H. Jennings to lay aside the knitting and needlework which for so many years had been the occupation which had helped to alleviate the weariness of her lot. To those who called upon her, and to a dear sister who had been her devoted and faithful companion for many years, she often said she thought her time

here would not be long ; but that she had no fear, for all her trust was in that dear Saviour who died that she might live. In this quiet confidence, after some weeks of sore suffering, on the 22nd of 11th mo., 1877, she was permitted, it is believed, to exchange her life of long-continued weakness and weariness for an inheritance in that better country where “the inhabitant shall not say I am sick ; the people that dwell therein shall be forgiven their iniquity.”

HANNAH JEPHCOTT, 64 22 11 mo. 1877  
*Street, Somerset.*

JANE JONES, *Croydon.* 56 27 12 mo. 1877

URIAH KAYE, *Nottingham.* 61 24 12 mo. 1877

CHRISTOPHER KEMP, 14 mo. 21 1 mo. 1878  
*Holloway, London.* Son of Robert Kemp.

WILLIAM KING, 83 25 5 mo. 1878  
*Birmingham.*

SUSANNAH KIRKHAM, 74 8 9 mo. 1878  
*Banbury.* A Minister.

JOHN KITCHING, M.D., 65 25 3 mo. 1878  
*Heworth, near York.* A Minister.

As one after another of those whom we have known as labourers in God's harvest-field are called away from earthly toil to heavenly rest, we look mournfully around upon their vacant places in the scanty ranks of workers, and the

unbidden thought arises—Where are those who shall fill the gaps? And whilst we breathe the prayer which Jesus taught, that the Lord of the harvest may send forth more labourers, it is with the aim in view of stirring up ourselves to follow them, as they followed Christ, in self-forgetful labour for the good of others, that we would thus preserve the record of the lives of those who have been removed from us—not to bring fresh honour to their memory, but to exalt the grace of God which made them what they were—and that their light may shine to His glory even while they sleep in Jesus, would we thus recount the way in which the Lord led them, sanctified them, and enabled them to serve Him.

John Kitching was the third son of Nainby and Sarah Kitching, of Hull, where he was born on the 1st of 11th mo., 1812. Educated at Ackworth, his connection with the Retreat at York, which proved almost of life-long duration, began as soon as he left school. He was apprenticed to the late Thomas Allis, who was then the Superintendent of this Institution; but he left it before long to pursue medical studies more definitely. His thirst for knowledge and great natural ability for acquiring it, carried him successfully through his medical course, in spite of many hindrances



and difficulties. His early connection with the Retreat having given him a special interest in mental disease, he opened a private asylum for the treatment of cases of this kind at Painthorpe, near Wakefield, which was removed soon after his marriage, to Darnall Hall, near Sheffield. Here a few years were spent, full of energetic work.

During this period he entered heartily into the engrossing interests of political and municipal affairs ; and though there was abundant evidence that from early youth the fear of the Lord was ever before his eyes, and he could never trace the time definitely when he passed from death unto life, he does not seem until after this period so to have realised the redeeming love of God in Christ Jesus to his own soul, as to make the spiritual good of others take that first place in his efforts that he gave it in after years.

A very successful career seemed to be opening brightly for him at Darnall, when a trial came. The house he occupied passed into other hands, and he was obliged to leave it. It was a very keen disappointment to give up the establishment ; but being unable to find another suitable house to which to remove it, and the office of Medical Superintendent to the Retreat

falling vacant just at the time, he made application for it and was elected.

He entered on the appointment in the year 1849, and remained at the Retreat for twenty-five years, labouring faithfully in the interests of the Institution, and employing all his varied talents in alleviating the suffering condition of the afflicted ones under his care. His rare power of sympathy made him the friend and helper of many a friendless and joyless one ; and this ability to understand the needs of others, combined with professional skill of a high order, and peculiar talent for government and organisation, fitted him in a remarkable manner for the successful management of such an Institution. He endeavoured to act in all things as one who was responsible to Him who gives every talent and requires the faithful use of it. The answer of a good conscience in the sight of God was the reward for which he strove, and with this in view the approbation of man sank into insignificance. Those who knew him intimately can indeed testify to the conscientious care with which every detail was performed to the best of his ability. May we not rejoicingly believe that the Master's voice will one day thrill in his ears with the wondrous words—" Well done, good and faithful servant."

As John Kitching's own spiritual life deepened, he became increasingly anxious for the spiritual welfare of his patients. In the year 1860, in order to make the First Day more profitable and interesting to the inmates of the Institution, he began an evening meeting for Scripture reading, &c. These meetings were continued till the time of his leaving the Retreat ; and as he was rarely absent from home on First Day, they were, from first to last, conducted almost exclusively by himself. A chapter of Scripture was read, then a carefully prepared exposition of it was given, and the meeting would generally be concluded with prayer. The careful way in which the subject was always studied beforehand was truly characteristic of him. Though his audience was for the most part far from an intelligent one, this was never allowed to serve as an excuse for giving them what had cost him no thought ; but for the sake of the few who could appreciate it, he endeavoured always to make his address interesting and worth hearing. His own delight in Bible study was so intense that these opportunities of imparting to others its precious truths were very happy seasons to himself, and times of refreshing gratefully appreciated by some among his hearers.

The portions of time set apart each day for private Bible reading were never willingly given up to anything else. His study of the Scriptures was very systematic and thorough, and he could truly adopt the words in which David of old described his own experience—"Thy word is very tried ; therefore thy servant loveth it."

For some years John Kitching conducted a weekly Bible reading in a poor neighbourhood of the town, which was only given up when his failing health forbade its continuance. His large and ready sympathies and his intellectual activity were by no means wholly engrossed by the Institution, which, however, with its heavy responsibilities and varied pressing claims upon heart and brain, absorbed his best powers. He expressed a frequent experience thus—"My hands are full of work, almost too full, but I cannot escape it. It is brought to me. I do not seek it, and therefore I suppose it is from the Lord whom I wish to serve. May I do it faithfully."

We can here enumerate only some of the objects to which he gave his warm sympathy and interest. At the time of the liberation of the American slaves, he was an earnest worker on behalf of the freedmen. The establishment and subsequent management of a Home for friendless

girls in York was an object very near to his heart. The cause of the prevention of cruelty to animals was advocated very frequently and zealously by his voice and by his pen, and through various channels his valuable papers on this subject have been widely distributed. For many years he was specially diligent as a distributor of tracts and gospel books. He delighted thus to scatter seed by the wayside ; and if contempt or reproach fell upon him, he counted it joy thus to be identified with the Master, whose presence gave him the needed strength to bear this testimony for Him, and whose gracious reward for faithfulness was that deep, sweet peace which all His servants may experience.

For several years John Kitching was an acknowledged minister of the Gospel. He was warmly attached to the principles of the Society of Friends, but at the same time he felt the bond of Christian love which should unite all the members of Christ's blood-bought family, to be a ground of union and fellowship which rises above the lower one of sectarian unity. Hence his door was always open to any who came in the name of the Lord Jesus, and his friendship with many Christian workers of other denominations was esteemed among his choicest privileges.

John Kitching left the Retreat in the year 1874. His health had become very feeble, so that cessation from much active work was imperative; and the restoration which it was hoped that rest might effect proved only very partial. During the remaining four years of his life he was frequently a great sufferer, but this did not take away his enjoyment of the rest and relief from the cares and responsibilities of so many years, and the added leisure for such work as he had strength for, and the society of his family and immediate friends. Those alone who knew him in the home circle can fully appreciate the beauty of his Christian character. His depths of sympathy and tenderness, his unfailing cheerfulness and submission under suffering or trial, his earnest desire in every circumstance of life to "walk worthy of the vocation wherewith he was called," made his society a precious privilege to those around him. Sacred as is the inner life of a family, no record of his life and character can be adequate without some little reference to his position as the head of a large family. Suffice it to say that in this earthly relationship he unconsciously taught his children such a lesson of the wise and tender and loving care of the Heavenly Father as is the blessed lot of but few. Morning by

morning and evening by evening as the household was assembled, he drew near to the throne of grace with that deep reverence which clothed his spirit in speaking of the things of God. The Lord heard, and sent many a blessing down in answer to these united prayers.

In the spring of 1877 his health became more seriously enfeebled, but he was confined to his room for only ten weeks before his death, which took place on the 25th of 3rd mo., 1878. Most peacefully the ransomed spirit left its worn, suffering, earthly tenement, and passed away from this land of shadows to the home of changeless light where Jesus dwells. Throughout the last weeks of weariness and weakness the one theme that was ever grateful to his ears was "Jesus only." Any thought of other merit than His became increasingly a burden to him, and he counted himself an unworthy recipient of all the mercies of a gracious God.

Thus, at the close of a life of unusual and successful activity in the interests of others, and of hearty philanthropic effort to benefit his fellow-men, he counted himself as an unprofitable servant, and lay down to die with no title to the heavenly rest but that purchased by the blood of Jesus.

“ Mine is the sin, but Thine the righteousness ;  
 Mine is the guilt, but Thine the cleansing blood.  
 Here is my robe, my refuge, and my peace—  
 Thy blood, Thy righteousness, O Lord, my God.”

ELIZA KNIGHT, 48 26 6 mo. 1878

*Leeds.* Wife of Joseph Harrison Knight.

MARTHA LABREY, 79 26 5 mo. 1878

*Dimples, near Garstang.* Widow of Jonathan Labrey.

RACHEL LABREY, 84 10 2 mo. 1878

*Allonby.* Widow of John Labrey.

ELLIOT LEE, 56 14 4 mo. 1878

*Shepley, near Huddersfield.*

EMMA LEICESTER, 21 16 12 mo. 1877

*Turton, near Bolton.* Daughter of Chamney and Sarah Leicester.

ADELAIDE LESLIE, 47 7 9 mo. 1878

*Pakefield, near Lowestoft.*

Of this dear friend it may be said, that after passing through much trial and conflict, she was, we rejoicingly believe, permitted to enter one of the “many mansions” prepared for those who love their Saviour.

Her illness, which was a very suffering one, lasted over many months, and was patiently borne. She felt that her Father in Heaven was dealing very gently with her ; she also felt that through



His love and mercy she was “going home,” and would often say—“I long to go.” She knew she could rest in her Saviour’s love.

Her end was perfectly peaceful. She was quite conscious to the close, and we assuredly believe she now “inherits the promises.”

“She entered the dark river,  
Without a fear ;  
Still were the waters now,  
The Lord was there.”

THOMAS LILWALL, 68 25 8 mo. 1878

*Llydyadyway, near Hay, South Wales.*

JOHN LUCAS, 74 12 2 mo. 1878

*Aspull, near West Houghton.*

JOHN LUMB, 55 13 8 mo. 1878

*Horsforth, near Leeds.*

RACHEL SOPHIA MALCOMSON,

*Clonmel.* 78 29 11 mo. 1877

MARY MARTINDALE, 65 25 4 mo. 1878

*Fulshaw, near Morley.* Widow of Henry Martindale.

FRANCIS MARRIAGE, 68 12 2 mo. 1878

*Blackmore, near Chelmsford.*

ANN MARSH, 61 16 4 mo. 1878

*Luton.* An Elder. Widow of Robert Marsh.

HANNAH MARSH, 87 24 10 mo. 1877  
*Mitcham, Surrey.* A Minister. Widow of  
John Finch Marsh.

In yielding to the desire that some brief account might appear in these pages of our beloved friend, the conviction has been revived that the life of the Christian is a life of love, of sympathy, of holiness, and of departure from all sin.

Prayer, ascending from the heart of the child of the Lord, having its origin in heaven, is attended with that abiding strength by which spiritual health is maintained, and that life witnessed which is hid with Christ in God. This life beams in the placid countenance even under suffering; being reviled, it reviles not again; being persecuted, it suffers it; being lightly esteemed, it is patient, knowing that eternal life is its inheritance in the kingdom of God and of His Christ. In every time of trial the partakers of this life have a refuge to flee to which the world knows not of.

Such, in good measure, was the experience of the subject of this notice, exemplified in a life marked with instruction to others, and with inward comfort and blessing to herself. "I have come to that condition," she remarked to a friend,

“not to fret at any trial which comes to me beyond my own control.”

Hannah Marsh was the daughter of Samuel and Ann Lucas, members of Westminster Meeting, whose watchful and pious care over their large and interesting family was greatly blessed.

She had adopted from conviction, when comparatively young, the principles professed by the Society of Friends, and their well-known testimonies, as exemplified in the lives of all their faithful members for more than 200 years ; and it is believed she never swerved from those early manifestations of the will of God to his teachable child, but received them as Divine truths to be cherished and held dear in the faith which His love had planted in her soul. As a *trust* she received them, undoubtingly believing that they were committed to us as a people to uphold before the world, and that we were intended to be as “a city set on an hill.”

In the twenty-ninth year of her age she married John Finch Marsh, a conscientious and well-respected linen-draper in Whitechapel, and proved a true helpmeet to him, cheerfully assisting him in the business, or liberating him to leave home at the call of duty to visit distant friends.

At first they adopted the practice for J. F. M. to attend the meeting held on Third days at Devonshire House, and for H. M. to attend that held on Fourth days at Gracechurch Street ; but after a while they were brought to feel that a divided sacrifice was not acceptable, and from that time they suspended business while they both together attended their own meeting at Devonshire House, which did not prove to occasion them any outward loss ; whilst this obedience to apprehended duty, in what might appear to some to be a small thing, was, as in numberless other instances, productive of a sweet inward peace, which they valued above all other considerations ; and she often said her faith was very strong that to those who “seek *first* the Kingdom of Heaven, all things needful *shall*” (not may) “be added.”

Living under the guidance of the Holy Spirit, and daily watching the admonitions of this heavenly Teacher, she showed how faith worked by love, and how love was strengthened by faith, in her pilgrimage Zionward. Those who were most intimately connected with her, and witnessed her watchful, placid demeanour, saw something of the victory she had gained over the besetments of nature, and can bear the

strongest testimony to her bright and useful example in the family, in the Church, and in the world around her.

Her gift in the ministry of the Gospel was exercised in the obedience of faith. Her offerings had a good savour, inciting to faithfulness, and stirring up the pure mind in others; uttered under a solemn sense of her own insufficiency and accountability to her Master alone. With a lively concern for the salvation of sinners, she yet did not presume to attempt to rescue them by unauthorised activity; rather inwardly groaning for the redemption of all mankind, and praying that the Redeemer's kingdom might be extended by His drawing individuals to submit to His righteous judgments, and purifying, sanctifying power and grace. She testified of the Word nigh in each heart, of the "Light which lighteth every man that cometh into the world;" and desired that those who heard her might "come, taste and see that the Lord is good—blessed are all they that wait upon Him."

When called forth in faithful admonition, she ever maintained such sweetness of manners, such equanimity and loving humility, that none could justly take offence or call in question the purity of her motives. Nor was this attention to what

she felt to be called for on behalf of others, allowed to interfere with that kindly welcome ever accorded to such as inclined to mingle in the social circle, or partake of the hospitality which was freely extended. We miss her gentle voice in the militant Church; we rejoice in that the Lord loved her to the end, and forsook her not through all the vicissitudes of time.

In the humble dedication of her own heart, her love for such as in its brightest days our Society has rejoiced to own, was a marked feature in her character. To all such her heart was opened, and she rejoiced in them, for she was one with and of them. Yet she had not many masters; they were only brethren and sisters in the Beloved. One was her Master, Christ Jesus; Him she followed, loved, and obeyed, saying she felt she was not her own, but was bought with a price.

Hence she grew in the graces of the Christian life and experience, and loved by the disciples of the same Lord here, living in the precious unity of the children of God in all generations, through the adoption which is in Christ Jesus, into the one family in Heaven and on earth, she is now, we thankfully believe, entered within the pearl gates, enjoying the rest prepared for all those

whose garments have been made white and clean ; enjoying things which mortal eye hath not seen, nor ear heard ; enjoying His approval whom we all profess to love and worship. The conflict over, the victory won, she rests from all her labours. The sorrow passed away which she once endured for errors and departures from the faith, witnessed in so many around her. All joy, all life, all love, her portion now and for ever.

Who can mourn for such departed ones ? Who can have any other desire than to keep the same faith, if we have received it ; and in the love and strength of our Lord to overcome the world and all its delusive pleasures, the wicked one and all his snares ? So that, like those who have preceded us in the holy warfare, we may go forward conquering and to conquer.

Like choice fruit that continues to ripen till it drops from the tree, Hannah Marsh spent the evening of her days. She rose as usual on First day morning, the 21st of 10th mo., 1877, intending to come down to breakfast and ride to meeting at Croydon, when she became tremulous, and had to return to bed. From that time a general prostration of strength partially clouded her sensibility to her situation, thus sparing her

affectionate heart the pang of parting. Bronchitis rapidly set in, and in about forty-eight hours she passed away in a long sleep.

RICHARD MARSH, 83 17 7 mo. 1878  
*Kingston-on-Thames.* A Minister.

MARTHA EMILY MARSHALL,  
*Leeds.* 49 7 6 mo. 1878

WILLIAM MASEY, *Bristol.* 59 9 5 mo. 1878

RICHARD MASON, 34 13 5 mo. 1878  
*Northampton.*

ERNEST ARCHIBALD MAW,  
*Needham Market.* 13 mos. 8 2 mo. 1878  
 Son of Samuel A., jun., and Edith Mary  
 Maw

JOSEPH MERCER, 80 31 8 mo. 1878  
*Edentrillick, Dromore.*

HENRY MILLNER, 76 15 3 mo. 1878  
*Mountmellick.* An Elder.

LYDIA MOLINE, 92 22 7 mo. 1877  
*Stoke Newington.* Widow of John Sparkes  
 Moline.

ELIZABETH MARY MOORE,  
*Stanstead, Essex.* 79 22 6 mo. 1878

ISABELLA MORGAN, 80 13 1 mo. 1878  
*Southport.* Widow of John Morgan.

REBECCA MORGAN, 74 30 5 mo. 1878  
*Coalbrookdale.*



- HANNAH MORLEY, 83 14 9 mo. 1878  
*Woodbridge.* Widow of William Morley.
- ANN MORTON, *Wilmslow.* 65 30 3 mo. 1878
- GEORGE MUGGERIDGE, 10 27 2 mo. 1878  
*Warnham, Oxon.* Son of Benjamin and Sarah  
 Muggeridge.
- MARGARET MUSCHAMP, 45 10 8 mo. 1878  
*Lancaster.* Wife of James Joseph Muschamp.
- HUBERT HUTCHINSON NEAVE,  
*Leiston.* 2 $\frac{3}{4}$  15 3 mo. 1878  
 Son of Edward and Mary Ann Boyce Neave.
- JAMES NICHOLSON, 78 3 11 mo. 1877  
*Pardshaw.*
- WILLIAM ALEXANDER NICHOLSON,  
*Newry.* 4 8 mo. 1877  
 Son of William Nicholson.
- ELI NIXON, 76 16 8 mo. 1878  
*Peckham.*
- SOPHIA NIXON, 65 14 7 mo. 1878  
*Stoke Newington.*
- MARY ANN PATTISON, 74 5 2 mo. 1878  
*Kettering.*
- ELIZABETH PAYNE, 16 3 1 mo. 1878  
*West Melton, Rotherham.* Daughter of Henry  
 and Sarah Payne.
- JOHN PEARSON, 77 18 4 mo. 1878  
*Mullintur, County Tyrone.*

ELIZABETH PEGLER, 34 25 3 mo. 1878  
*Scarborough.* Daughter of the late Leonard  
 H. Pegler.

JOSEPH PEIRSON, 79 9 11 mo. 1877  
*Kilmore.*

SAMUEL CARTER PEIRSON, 30 2 7 mo. 1878  
*Stoke Newington.* Son of Samuel and Ann  
 Peirson.

WILLIAM JOSEPH PEIRSON,  
*Kilmore.* 21 29 10 mo. 1877  
 Son of Joseph and Elizabeth Peirson.

JOHN PICKERING, 71 17 1 mo. 1878  
*Leeds.*

JANE SANDWITH PIM, 56 7 10 mo. 1878  
*St. Anns, Killiney, Dublin.*

WILLIAM HARVEY PIM, Jun.,  
*London.* 36 27 12 mo. 1877  
 Son of James and Sarah Pim.

MARY PLAYER, 94 22 7 mo. 1878  
*Tockington, near Bristol.*

WILLIAM POLLARD, 83 9 1 mo. 1878  
*Charlbury.*

Our dear friend was well known more than forty years ago as a skilful surgeon and medical practitioner in Stamford Street, Blackfriars Road, London. It is believed that, whilst diligent in his profession, it was his desire to be found

fervent in spirit serving the Lord. This was evidenced, not only by a watchful daily life, but also by his diligent attendance of meetings, and his deep interest in the welfare of the Church. It may indeed be said of him, that he feared the Lord from his youth, and that he cherished a tender conscience all his life long.

The marriage of our friend in 1820, with Maria Lamb, a devoted servant of the Lord, was felt by him to be one of the special mercies of his life; and when, a few years later, he was called upon to surrender both his precious wife and only child, the trial, though unspeakably sore, was meekly submitted to, in humble reliance on the wisdom and goodness of his Heavenly Father.

A few times in the course of his long life, our dear friend was made willing to testify in the public assembly to the goodness of God our Saviour, and to the power of Divine grace. But his sense of unfitness and unworthiness for the weighty service of the public ministry of the Gospel, and it may be, an exaggerated estimate of the nature of the Divine call, tempted him often to withhold more than was meet. The memory of this unfaithfulness lay heavily upon his conscience for many

years ; and though permitted at length to realise that the pardoning love of God in Christ Jesus would cover this also, the thought of many opportunities lost would often recur with painful humiliation.

In 1849 William Pollard was married to Mary Albright, of Charlbury, where he afterwards resided till his decease. After reaching his 80th year, the prolonged illness of his dear wife claimed his unremitting attention almost day and night for many months ; and the physical exhaustion consequent upon this left him, after her decease, prostrate, and almost overpowered by deep depression. In this time of sore trial and apparent desertion, the sense of past unfaithfulness rose up once more, and the aged Christian had for a time to tread his painful and solitary way, encompassed with clouds and gloom. But our compassionate Lord had not really deserted His poor servant. Before the end came, the clouds were scattered, evidently by Divine power, and there was calm sunshine. As he passed through the valley of the shadow of death, he was mercifully delivered from all fear of evil, and brightly referred to "unmerited mercy and nothing else," as his safe passport to the heavenly city.

- HANNAH POULTER, 87 9 4 mo. 1878  
*Dover.* Widow of James Poulter.
- ELIZABETH POWELL, 63 22 8 mo. 1878  
*Bristol.* Wife of William Powell.
- ANN PULLEN, 60 28 4 mo. 1878  
*Leeds.* Wife of Moses Pullen.
- CHARLES HENRY PUMPHREY,  
*King's Norton,* 24 22 11 mo. 1877  
*near Birmingham.* Son of Charles and  
 Emma Pumphrey.
- HANNAH PUPLETT, 65 20 8 mo. 1878  
*Bickenhill, near Birmingham.* She was born  
 the 12th of 1st mo., 1813, and was the last  
 survivor of the family of the late Samuel  
 Forster of Warrington.
- ANNA MARIA REYNOLDS, 67 18 1 mo. 1878  
*Clapton, London.*
- LANCELOT METFORD REYNOLDS,  
*King's Norton,* 9 7 2 mo. 1878  
*near Birmingham.* Son of Frederick Rey-  
 nolds.
- THEODORE REYNOLDS, 34 26 10 mo. 1877  
*South Africa.* Son of the late Edmund and  
 Eliza Reynolds.
- FRANCES RICE, 84 14 10 mo. 1877  
*Southampton.* Widow of Edward Rice.

RICHARD RICHARDS,      86    6    9 mo. 1878  
*Barnsley.*

This dear friend was born at Marazion, in Cornwall, on the 5th of 2nd mo., 1792, and was the youngest of a family of twelve, ten of whom lived to advanced age.

Favoured with pious parents, concerned for the spiritual welfare of their children, R. R. evinced from early years a tender conscience, and was desirous of good. In later life he many times recurred with much feeling to a period when, at about twelve years of age, he was led to enter into solemn covenant with his God :—"If thou wilt be with me in the way that I should go, thou shalt be my God, and I will serve Thee." And in looking back on a long life, he said he could gratefully acknowledge that, however feebly carried out on his part, his Heavenly Father had indeed proved a covenant-keeping God ; for often, when the waves and billows had threatened to overwhelm, the everlasting arms were underneath for his support.

He was unwavering in the belief that the fundamental principles of the Society of Friends are closely in accordance with the doctrines of the Gospel, especially as regards the immediate revelation of the Holy Spirit ; under the

influence of which, during many years of the later part of his life, he believed it required of him to speak in meetings for worship, keeping close to that only which was then given him for utterance. Many have been the individual testimonies to his having handed the word in season, whether of warning, counsel, or encouragement. He was not unfrequently led to impress on his friends the need of the new birth, and of a thorough change of heart ; the necessity of striving to enter in at the strait gate. Seeking in a half earnest way is unavailing ; we must press towards the mark for the prize of our high calling ; thus we shall be led on step by step. Great is the need to keep continually on the watch ; he knew this for himself, and although through a long life desirous to follow his Divine Master, he felt he had not an inch of ground whereon to stand, but simply the free and unmerited mercy of God in Christ Jesus.

In 1847, when corn was very dear and wages low, the miners near Redruth, where R. R. then resided, one market day riotously rose and marched into the town. This movement being anticipated, most of the shopkeepers, and R. R. among the number, had been enrolled as special constables. One of his

daughters, looking down the street earnestly for her father, a ringleader came up to her and said—"Do not be afraid, Miss R.; no one will hurt your father; we all know better than to believe he would do us any wrong." She replied, "My father runs more risk from his blindness of one eye." The man responded, "Don't be afraid, no one will hurt him." And so it was; whilst magistrates and the military were grossly insulted, no one spoke unkindly to R. R.; and although when this happened, there was more flour in his store than in any other in the town, his was the only one on which no attempt was made by the rioters.

Whenever sickness or distress prevailed, R. R. was active on the visiting committees. During the visitation of cholera in 1849, he took the principal oversight of one of the hospitals, where the poor sufferers would entreat him to give them their medicine, some refusing to take it from anyone else. He took a warm interest in First-day and other schools, and in the total abstinence cause; but notwithstanding his zeal in the latter (being president of the society), when he was seriously ill, some of the innkeepers were among the frequent kind inquirers after him. In 1863 he removed to Biscovean, near St. Austell, where he



again became loved and respected, and was often applied to for counsel or advice, often receiving the message : “—— is ill or in affliction ; a visit from you will be acceptable.”

In 1868, after a very short illness, his beloved wife was removed by death. This he keenly felt, though comfortingly supported by the belief that his loss was her eternal gain.

Whilst at Biscovean, in advancing age, he at times felt it required of him to hold meetings with those not in profession with Friends ; and in 1875 he visited all the class meetings of the Wesleyans and Bryanites in the neighbourhood, always finding amongst them an open door. For these services he was remarkably strengthened, and had comfort in the retrospect.

In 1876, soon after the decease of his youngest sister, to whom he had been much attached, he removed to Barnsley, being then in his eighty-fifth year. There, though often very feeble, he continued exemplary in his attendance of meetings for worship and discipline in Barnsley and elsewhere, earnestly desiring that his day's work might keep pace with the day. Many individual testimonies were borne to the peculiar favour attending his labours.

Early in 2nd mo., 1878, his strength being

much prostrated, he frequently expressed a doubt if he should be raised up again, adding, "if I am, I believe the Master has yet service for me, and I feel I must be faithful."

After having again attended some meetings, his strength was once more greatly reduced by a bronchial attack, which confined him pretty much to the house for some weeks. On the 25th of 7th mo., not feeling quite able to go to meeting, he wished his daughter to go; and on her reluctance to leave him, said, "My dear, I want thee to be more trustful; I am in better hands than thine; if here, thou couldst not save me; and when thou returns, if thou finds I am gone, I may tell thee I feel sure all will be well;" and also expressed a belief, as he had done previously, that when the change came it would be very sudden.

On the 1st of 9th mo. he appeared nicely, was twice at meeting, and spoke on both occasions in a clear voice; in the evening, on the uncertainty of time, saying, that from the oldest to the youngest none knew what a day might bring forth; therefore the great importance to all to be prepared for the awful change. The next day he was rather indisposed, but improved on Third day, and apparently continued to do so. On the

morning of the 6th, he remarked he had passed a very comfortable night, and at noon that day he conversed cheerfully ; but shortly afterwards was very suddenly removed, we cannot doubt, to one of the many mansions prepared for those who, having “come out of great tribulation, have washed their robes, and made them white in the blood of the Lamb.”

DEBORAH RIDGWAY,            85   17   3 mo.   1878  
*Blenheim, Waterford.*

She was for many years confined to her chair with rheumatic pains, which at times were very acute ; but through all she could thankfully acknowledge the goodness and mercy of her dear Saviour, who made hard things easy, and bitter things sweet, enabling her to bear all with patience and thankfulness to Him who had thus afflicted her, well knowing that it was permitted for her everlasting wellbeing.

ISABELLA RIDGWAY,            59   12   4 mo.   1878  
*Dewsbury.*   Wife of Matthew Ridgway.

In recording the decease of this dear friend, it may be well, for the encouragement and instruction of others, to place upon record that her daily life was in a very striking manner one of silent example to those by whom she was surrounded, and her humble-minded, consistent course,

coupled with her self-sacrifice for the benefit or comfort of others, bore much fruit to the praise of Him in whom she trusted for strength to fulfil her daily duties aright.

At the head of a large household, and surrounded by many relatives in whom she felt much interest, and whose cares she endeavoured to share by her presence or help,—she was most earnest in her endeavours to train up her family in the right way, and was ever tenderly desirous that they should choose the Lord for their portion, and the God of Jacob for the lot of their inheritance.

She was sincerely attached to the views of christian truth held by Friends, and consistently endeavoured to uphold them. At the same time, she was exceedingly charitable in respect to the opinions of those who belonged to other sections of the Christian Church, and gladly associated with them for the promotion of any good work which was calculated to ameliorate the condition of the poor or to spread the knowledge of God's love and mercy to all. She was remarkable for her cheerful disposition, which was associated with much tenderness of spirit and true kindness to all; and though her household and maternal duties were numerous, she invariably

devoted a portion of her time daily to the private reading of the Scriptures, and in retirement sought for best help, that she might rightly discharge her daily avocations.

Her health had for some little time shown symptoms of weakness, but it was not until the beginning of 1878 that it caused much anxiety to her friends. At that time it was thought best by her medical advisers that she should undergo a surgical operation, which it was hoped might defer a more dangerous one. To this she submitted on the 19th of 3rd mo. From this time her complaint made very rapid progress, and was accompanied with severe suffering; and there is no doubt but that she was well aware that in all probability she must submit to a more severe operation with but slight hopes of recovery. She was, however, most mercifully sustained in much resignation to the Divine will, and was, we believe, frequently engaged in prayer that she might be enabled to bear her great sufferings with patience.

On the 10th of 4th mo. the second operation was performed. For some days she had suffered most acutely from bodily pain, and had been unable to sleep much; but on the night prior to this date she had been enabled to get a little

more rest. On the morning of that day, her husband remarked to her that she looked easier than he had seen her for some time, and that he “would not say that it was not in answer to the many prayers of her friends that she might be sustained in the great trial and suffering that was before her ;” to which she sweetly replied, “I think that is very likely.” After a short pause, she inquired, “Where is that text, ‘Perfect love casteth out fear?’” and on being informed, she replied, “I have no fear.” Towards the middle of the day she calmly and considerately gave directions as to comfortable arrangements for the medical men, and for the necessary alterations in the placing of the furniture in the room. The operation was skilfully and successfully performed, and hopes were entertained by most of those around her that she might be restored to take her place again in the household over which she had so long with loving and unselfish care presided. These hopes, however, were not to be realised ; for, though she had been able to bear the pain, the exhaustion which followed was very great, so much so that but very few words fell from her subsequently ; and on the evening of the 12th she quietly and peacefully passed away, to enter, we reverently believe, into one

of the many mansions prepared by the dear Saviour, in whom she had trusted so long and whom she had endeavoured to follow; and we believe He was very near to sustain her in her last hours, giving her strength in her weakness, and enabling her to exhibit in her death, as in her life, that the Rock upon which she had leaned was indeed a Rock of refuge and strength, and that those who trust therein will be sustained to the very end. And now that she has gone from our midst, the comforting, and we believe well-grounded hope remains that she is amongst those who will "hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters; and God shall wipe away all tears from their eyes."

SARAH HAUGHTON RIDGWAY,

*Waterford.* 70 25 1 mo. 1878

Wife of Henry Ridgway.

ALICE ROBERTS, 30 27 8 mo. 1878

*Dundrum.* Wife of John R. Roberts.

MARIA ROBINSON, 69 7 3 mo. 1878

*Blundell Sands, Liverpool.*

Widow of William Strangman Robinson.

JOHN RODGERS,	2	5	12 mo.	1877
<i>Bessbrook.</i> Son of John Rodgers.				
JONATHAN RUSSELL,	51	20	1 mo.	1878
<i>Cork.</i> Son of Joseph and Catherine Russell.				
PRISCILLA RUTTER,	78	3	2 mo.	1878
<i>Brighton.</i> Widow of John Rutter.				
SABINA RUTTER,	76	17	11 mo.	1877
<i>Swansea.</i> Widow of Joseph Rutter.				
JOHN CROSFIELD RYLEY,	35	15	6 mo.	1878
<i>Mobile, United States.</i>				
ELIZABETH SALTER,	78	20	8 mo.	1878
<i>Westleton, Suffolk.</i> Widow of William Salter.				
ANN SANDERS,	58	2	9 mo.	1878
<i>Camberwell.</i> Wife of Joseph Sanders.				
HANNAH SATTERTHWAITE,				
<i>Alderley Edge.</i>	28	14	11 mo.	1877
ALFRED SAYLES, <i>Sheffield.</i>	70	26	9 mo.	1878
JAMES SCOTT, <i>Shildon,</i>	69	26	10 mo.	1877
MARY SHARP,	84	13	6 mo.	1878
<i>Southport.</i> Widow of George Sharp.				
CHARLOTTE SHAW,	80	28	2 mo.	1878
<i>Roscrea.</i> Widow of Robert Shaw.				
JOHN WARDELL SHEMELD,				
<i>Portadown.</i>	14 mos.	10	6 mo.	1878
Son of Albert Shemeld.				
ANN SHOUT,	64	1	8 mo.	1878
<i>Darlington.</i> Wife of Major Shout.				



SAMUEL SISSONS, 59 24 11 mo. 1877  
*Huddersfield.*

CAROLINE B. SMITHE, 67 6 8 mo. 1878  
*Rochester.* Wife of William Smithe.

MARGARET BLENK SNAITH,  
*Shotley Bridge.* 65 27 11 mo. 1877  
 A Minister. Widow of Francis Snaith.

RICHARD HODGSON SOUTHALL,  
*Manchester.* A Minister. 77 11 9 mo. 1878

The passing of this beloved friend from time to eternity was short and easy. His strength had much declined of late : he frequently spoke of the end of the race as near ; and his public exhortations, always earnest, grew more fervent and solemn, as though proceeding from one whose eyes were anointed to behold more nearly and steadfastly the things which are unseen and eternal. Keeping up a hearty interest in all that concerned his meeting, he expressed, though more poorly than usual, a desire to hear a narrative of a journey in the service of the Gospel, to be given at the Meeting House, by a Friend, on Third day evening, the 10th of 9th mo. He followed the account with lively sympathy ; and though at one time in the course of the meeting he was evidently affected by physical distress or pain, which caused him to change countenance,

he would not withdraw, but waited till an opportunity presented of expressing his cordial satisfaction with what he had heard. As soon as he had spoken, he left the room, and went home with his wife, walking part of the way. He retired early and quietly to rest, but about two o'clock was seized with pain at the heart; and before any remedies could be applied, the spirit had left the enfeebled tabernacle, and taken its flight to the world above.

Richard H. Southall was highly esteemed in Lancashire Quarterly Meeting, and wherever he was known, for his meek and loving and peace-making spirit. Those who knew him longest never saw him vexed or impatient; and in times of agitation and trouble, it was his concern to keep himself free from censoriousness and party spirit, and to draw those about him nearer to the truth and to one another. His lowly opinion of himself, his teachableness to the end of life, and the foundation of his hope for eternity, are all shown in one of the latest entries he made in his memorandum-book:—

“1878, 5th mo., 14th.—What can I render unto the Lord for all His benefits and mercies to me? They are more than can be numbered by me. I want to get to a

foundation point and thorough groundwork of genuine humility. A sinner saved by grace : this will undoubtedly be my case if saved, as I reverently hope to be, through faith in the atoning sacrifice of our Lord Jesus Christ. All our own righteousness is indeed as filthy rags. Where then is my hope of salvation ? To know forgiveness of sin, and to have an experimental sense of the cleansing from it and from all uncleanness by the washing of regeneration and the renewing of the Holy Ghost, through that one sin-offering made for us without the walls of Jerusalem."

He was an entire lover of our manner of worship, and firmly attached to all the doctrines and practices of the Society. In 1870 he reprinted the "Statement of Christian Faith," compiled by Joseph John Gurney in 1846, and the "Epistle to its Junior Members," issued by the Yearly Meeting in 1850. In some remarks with which he introduced these valuable documents, he says, "Drawing near the age of threescore years and ten, I cannot but feel a warm interest in the welfare of those with whom I have been so long connected. There is much in my pilgrimage course calculated deeply to humble me before the Lord ; yet I rejoice, through His mercy, to

feel some mark of discipleship resting upon me, even the love of the brethren. Though I believe I can in sincerity say that towards all of every name to whom Christ is precious as their Shepherd, Priest, and King, I feel the bond of Christian brotherhood, yet to our own little section of the militant church I feel peculiarly bound."

He spent much time in silent waiting upon the Lord. We believe this practice, though very contrary to our natural inclination, is of inestimable value to the growth and settlement of the Christian life. The soul requires not only to pour out its needs before Him, but to wait in silence for the opening and enlightening and teaching of His Spirit; we must not only, as good old Gossner has it, *speak to God*, but listen to hear what *He will say to us*. R. H. S.'s appreciation of this practice is expressed in the following memorandum :—

"Yesterday was Preparative Meeting. After the reading of one of those full searching queries, — impressively commended the daily waiting upon the Lord for the renewal of our spiritual strength. I have for some time past felt the necessity of it, and I trust what he said will act as a stimulus to many of us ; and particularly do I crave that I may press through what

may hinder the carrying out of this necessary practice."

He was a diligent attender of our meetings for church business, and it was his practice for many years, when an appointment was to be made to visit a young man on his recommendation into the Monthly Meeting, or for any other purpose in which he thought he might have a service for his Lord, to offer his name, which he did in an humble manner, and greatly to the assistance of the meeting.

He resided in Manchester upwards of fifty years, and was one of the earliest superintendents of the Friends' First day School, and held that post for many years. He was also secretary to the first Temperance Society, a cause to which he was warmly attached. Referring to it, he records an experience which may be helpful to those who are closely occupied with philanthropic work of any description. "My mind," he says, 11th mo. 17th, 1832, "has been exercised with the apprehension that too much of my time and attention is absorbed in endeavouring to promote the cause of the Temperance Society in this town. I feel assured great care is necessary, whilst we try to do a little for the good of others, that we do not give up more of our time and the strength

of our minds than is consistent with the watchful cultivation of our own hearts and the performance of our relative duties."

His business was that of a boot and shoe warehouse, and his habits in trade were exemplary; but in this, as in matters of a more strictly religious character, he was jealous and watchful over himself. We may quote a laconic entry in his memorandum-book, under date 3rd mo. 26th, 1869:—"Never too late to mend. To overcome any one loose or dilatory habit is important. Watchwords—Exactness, Thoroughness."

A few more memoranda will help to fill up the lines of our dear friend's character, and may act as a stimulus to the thoughtful reader.

"6th mo. 14th, 1829.—I have often regretted not having lived in a more simple and economical way. How destructive to better feelings is a too anxious care as to what we shall eat and how we shall be clothed! This over anxiety shows our want of faith in the promise of our blessed Redeemer, 'Seek ye first the kingdom of God and His righteousness, and all necessary things shall be added unto you, for your Heavenly Father knoweth that ye have need of them.'

"5th mo. 17th, 1834.—I crave to go to Jesus, to lay before Him my hopeless and helpless con-

dition, and implore His assistance and mercy. O, my soul, be very humble and prayerful.

“5th mo. 10th, 1840.—It is six years since I penned any memoranda. I may sorrowfully acknowledge that I seem farther off being a Christian than when I last wrote in this book. Unusual trials in various ways have been my portion ; and for want of patience and resignation, I have stumbled upon the dark mountains of doubt and perplexity, and made much work for repentance. It will not however do to give up the conflict. I remember it is declared, ‘There is balm in Gilead and a physician there.’

“6th mo. 8th, 1845.—I have thought within the last few days that my eye has been a little anointed to see with more clearness the Divine character of our glorious High Priest ;—His willingness and all-sufficiency to save those that come unto Him in faith, nothing doubting.

“11th mo. 9th, 1845.—The importance of early rising is great, especially to those much occupied with business during the day ; it affords opportunity for daily retirement and religious reading which otherwise some of us would be unable to command. This has always been a weak point with me ; and without forming any resolutions of amendment, which have often been

made and broken, I hope not to lose sight of improvement.

“9th mo. 6th, 1847.—My mind has been disturbed to-day by a conversation I had with a friend, in which I apprehend I was not straightforward. I was too desirous to please, and not sufficiently watchful to be upright in heart. Being too desirous for the approbation of others is one of my besetting sins.

“5th mo. 21st, 1853.—Last month I accompanied our dear valued friend John Hodgkin to one or two places, and in one instance, at his request, sat with him and the family. He is a loving, good man. He communicated in his conversation with me very much of an instructive character; and I parted with him for the evening, humbled at my own dwarfishness, and struck with his stature as a Christian believer. Since that time, many unusual feelings, and of opposite character, have been my portion. During the visits of our dear friends Eli and Sybil Jones, and our precious friend J. H., I experienced many tendering seasons which may not unfitly be compared to cleansing baptisms. Again and again my spirit was made to rejoice in the anointing and purifying operations of the Holy Spirit. So long as the Shepherd of



Israel is felt to be near, we go on our way rejoicing; but alas! when the poor soul is left as it were to itself, compassed by its many infirmities, then in an especial manner does the ever restless, watchful adversary of the awakened spirit assail with his many temptations, in order that he may break down its hope and confidence, and if possible destroy the faith of such as these. My soul has known of late something of this, and I have had to mourn that I am not more frequent in prayer, even though it may be only with sighs that cannot be uttered. Again and again have I felt not only poverty and weakness, but my sinfulness before Him, and as being altogether unworthy of any of His mercies. Yea, I think I have abhorred myself as in the very dust because of these things. I feel encompassed with my first and fallen nature, and but for that great doctrine of Christianity that it is the lost ones, those who feel themselves such, that Christ came to seek and to save, I should give up all hope. Lord Jesus, I desire to come unto Thee, to come now, to come just as I am. And oh! Heavenly Father, be pleased to forgive me through Christ Jesus, and accept me as a reconciled child, and purify my spirit from all sin and defilement, that I may praise Thee not only on this Thy earth,

but through Thy boundless mercy, in another and endless life. Amen.

“4th mo. 20th, 1855.—How closely the old leaven is rooted in our nature, experience often unfolds, and sometimes to our great astonishment as well as grief. We had hoped better things of ourselves.

“1868, 10th mo., 15th.—Our dear friend Edith Griffith’s company and ministry has been particularly edifying to me. She opened out so fully and clearly the glorious gospel of Christ to us poor sinners, was so rich in Scripture and favoured with such a comprehensive sense of it, and held up to our view with such power and clearness the divine character of our adorable Redeemer, that my spirit was bowed in thankfulness that we had once more had the everlasting gospel, so fully, so livingly, and with so much love, preached in our midst, and the unsearchable riches of Christ so luminously and attractively presented.”

In 1870, R. H. S. was called upon to part with his beloved wife, who for many weeks had been a severe sufferer without hope of recovery. Speaking of her illness, before her removal, he says, “She has been remarkably patient through all, and her hope has been steady in the love and

mercy of God to her spirit, through Jesus Christ her Lord and Saviour."

Elizabeth Southall possessed a gifted and cultivated mind. There is something very pleasing in the following lines to her husband, written in the early days of their married life :—

TO MY ABSENT HUSBAND.

Slow move the hours, my only love,  
When distant, parted from thy side;  
For thou, all others prized above,  
Canst make them more serenely glide.  
'Tis thine to chase each anxious care,  
And all my joys, my sorrows share.

Without thee pleasure hath no charms,  
Her radiant form is dim and pale;  
For fancy oft my soul alarms,  
Shaping some wild and fearful tale.  
O, may it ever idle prove,  
And vanish at thy voice, my love.

What though the sky be clear and bright;  
No sunshine to my heart it brings,  
But that I know thou shar'st the light  
In all thy toilsome wanderings.  
And it were joy enough for me,  
If health and peace attended thee.

But haste thee back; our infant calls,  
She lisps her father's name, and listens,  
Wondering no well-known footstep falls:  
Expectance in her bright eye glistens.  
Then haste thee to thy home again;  
That hallowed nest for weary men.

Under date 1st mo. 3rd, 1871, he writes : "I constantly almost feel my loss in the removal of my dear Elizabeth. May I seek earnestly for preparation to enter into rest, as I reverently believe she has in mercy been favoured to do."

About the same time we find the following animating thoughts. After describing his low spiritual state, he says : "Yet I would not look too discouragingly at my shortcomings, but eye with increased steadiness my Lord and Saviour, even Him who early in life visited my soul by His precious life and love. May my heart be more and more turned to Him who so bountifully repays the love and allegiance of His creature man ; who first begets love in our hearts towards Himself, and as we yield to His Holy Spirit, blesses us abundantly. May I often be found a suppliant at His mercy seat, waiting in humility upon Him for my daily bread, seeking now near the close of my pilgrimage for entire conformity to His will, and endeavouring to surrender all to His loving care and keeping. Amen."

In 1874 he again entered into the marriage state, being united with Ann Paine, of Banbury. When contemplating this union, his petition was that it might tend to the spiritual advancement

as well as temporal comfort of them both ; a petition which was answered in no small degree. "I feel thankful," he says, "to my Heavenly Father for this loan of a second treasure in this near and dear relationship." In letters addressed to her, not long before his decease, he thus expresses what was the continual burden of his thoughts : "My desires are frequent that we may both be made more and more meet for that wonderful inheritance for all who love the Lord ; who feeling that they have sinned and are out of harmony with the Divine nature, accept with gratitude the provision made for us in Christ Jesus, and seek to live under the government of His Spirit. . . . Let us often pray for each other, knowing we have a tender compassionate Saviour ever near to do us good as our hearts are turned towards Him. O, my dear, I cannot very well convey to thee how much I long that we may both earnestly strive to live unto the Lord, loving Him above all."

The last memorandum left by our dear friend, bears date 8th mo. 4th, 1878, five weeks before his decease :—"Have heard to-day of the decease of William Ball, a valuable Friend, and one who will be greatly missed. He was, I believe, somewhere about my own age. 'Be ye also ready.'



- FRANK STANDING, 24 6 11 mo. 1877  
*Great Ayton.* Son of the late Edwin Standing.
- ELIZABETH STEPHENS, 76 18 5 mo. 1878  
*Street, Somerset.*
- ALFRED ALEXANDER STEWART,  
*Clapton, London.* 1 $\frac{1}{4}$  8 10 mo. 1877  
 Son of John Fyfe Stewart.
- MARY STONE, 66 4 10 mo. 1877  
*Neithrop, near Banbury.*
- JOSEPH JOHN TAYLOR, 25 10 5 mo. 1877  
*Melbourne.* Son of John and Lucy Taylor.
- ROBERT WILLIAM TAYLOR, 24 6 10 mo. 1877  
*Middlesborough.* Son of William Taylor.
- JAMES THOMPSON, 81 15 8 mo. 1878  
*Southport.*
- MARY JANE THOMSON, 31 6 12 mo. 1877  
*Stockton-on-Tees.* Wife of Thomas James Thomson.
- EDWARD TOTHILL, *Staines.* 85 29 4 mo. 1878
- ABNER TOWNEND *Skipton,* 68 22 5 mo. 1878
- ELIZABETH E. TREGELLES, 65 3 3 mo. 1878  
*Shotley Bridge.* An Elder. Wife of Edwin O. Tregelles.

Elizabeth E. Tregelles was the youngest daughter of Thomas and Elizabeth Richardson, and was born at Sunderland, in 1813.

The religious and guarded education which

she was privileged to share with her three brothers and sister Sarah, had a beneficial and lasting effect on her mind, so that in her early years it was manifest that she loved her Lord.

In maturer life she delighted in visiting the sick or afflicted, and comforted them by the comfort wherewith she herself was comforted; and abundant was the evidence of the blessing that attended her efforts in smoothing the path of her invalid friends, efforts blest to them and to herself.

In 1835 her beloved father died, and in 1840 her own health gave way; and being recommended to try change of air, she spent the winter with several of her family at Penzance. The journal of this visit is almost the only record which has been found of her religious feelings.

At Darlington, on their way, she saw her uncle Jonathan Backhouse, who had just returned home from Montrose, where he had been prostrated by paralysis. She remarks, "Truly it is affecting to see the active energetic man so completely laid low. What a lesson to have our house in order, while strength and ability are granted us to look beyond all earthly things to that which is enduring and changes not!"



After the decease of their mother, the family removed to Shotley Bridge, in 1849, and in the following year Elizabeth Richardson was married to Edwin O. Tregelles, and Derwent Hill became the home in which the years of her happy married life were passed ; years varied by times of trouble, which were bravely borne in a Christian spirit.

A few years after her marriage she was appointed to the station of Elder, which induced increased watchfulness of herself and faithful loving care of the flock.

Among many testimonies, a minister of Durham Quarterly Meeting writes—"It seems due to her memory to say how gratefully I remember her kind encouragement years ago in a then untried path."

A deep reverence for holy things seemed daily prevalent ; she was an example of a bright and cheerful Christian, and her loving sympathy both in joy and sorrow greatly endeared her to her friends. The earnest exercise of her spirit overcame the diffidence she felt as to her qualification, and a few years before her death she was enabled to minister in our meetings for worship with much acceptance. Resting her own hopes for salvation "on the Lamb of God, who taketh away the sins

of the world,' she was earnest that all others also should partake of the blessedness of a full and free salvation.

In the winter of 1875, E. E. T. had a slight attack of paralysis. Meekly and sweetly she bore the intimation of the doctor as to the nature of the attack, and she regarded it as a decided warning of the uncertainty of life.

At the last Quarterly Meeting at Darlington that she attended, she quoted the words, "Work while it is day, the night cometh when no man can work." The address, though short, made a deep impression, and a dear intimate friend says that "she seemed ripening for Heaven !"

On the night of 2nd of 3rd mo. she retired to rest in apparently usual health, and at half-past twelve she conversed with her husband, who, on awakening an hour after, found her by his side speechless and insensible, which continued for twelve hours, when her spirit passed away to be for ever with her Lord, whom from childhood she had loved, and in whose presence there is fulness of joy !

The interment took place in the old grave yard of Benfieldside, where several of her ancestors lie, who two centuries ago endured severe persecution and imprisonment for conscience sake.

BENJAMIN TRUSTED,	85	10	7 mo.	1878
<i>Cheltenham.</i>				
MARY MARGARET UPRICHARD,				
<i>Moyallon. An Elder.</i>	87	10	2 mo.	1878
CHARLES UNSWORTH,	84	10	9 mo.	1877
<i>Huddersfield.</i>				
TITUS WADDINGTON,	66	22	11 mo.	1877
<i>Hutton, near Malton.</i>				
JOHN WAITE,	74	1	2 mo.	1878
<i>Street, Somerset.</i>				
PATIENCE WALDUCK,	87	10	11 mo.	1877
<i>Bristol.</i>				
EDWARD WALPOLE,	80	28	8 mo.	1878
<i>Monkstown, Dublin.</i>				
MARY WARING,	86	17	12 mo.	1877
<i>Sleightholmdale, near Kirby Moorside.</i>				
MARY WATSON,	60	20	12 mo.	1877
<i>Coxlodge, near Newcastle.</i>				
MARY WATSON,	79	21	9 mo.	1878
<i>Rockspring, near Ferns.</i>				
ROBERT WATSON,	71	21	7 mo.	1878
<i>Falmouth.</i>				
HANNAH ABIGAIL WEBB,	57	24	11 mo.	1877
<i>Bray. Wife of John Webb.</i>				
THOMAS EDWARD WEBB,	15	24	2 mo.	1878
<i>Ballytore. Son of Thomas W. and Sarah Webb.</i>				

How often do we meet with individuals of our acquaintance, and read of others, who could date their spiritual birth from the sudden removal in early life of some young friend, with whom they were intimately acquainted, and upon whom they were perhaps prone to lean. Being thus brought face to face with death, and having experimentally realised the transient nature of things on earth, they were led to accept the offers of redeeming love, and to commence a life of devotion to their Lord, to end only when they passed over to see Him whom their souls loved. How often have others been stimulated to greater dedication, who had already surrendered themselves to the loving Saviour, by having thus brought vividly before them how short might be their working hours ! It is in the hope that such influences may attend them that the following lines are penned respecting one who, no doubt, will still be remembered by his numerous acquaintances as a boy full of life and spirits.

He left York School at the winter vacation of 1877, having previously been at the Friends' School at Wigton. Arrangements were made to place him out in business, when the call came to lay down his earthly tabernacle. Yet sudden as

was this summons, there is the consoling belief that he found "acceptance in the Beloved."

When first he spoke of not feeling well, neither he nor his family anticipated anything more than a slight illness ; and it was only as the disease (congestion of the lungs) advanced, that the thought was brought home of its serious character. He suffered much pain, not only from the nature of the complaint, but also from the remedies used ; but through all he was never heard to murmur, and at times he was heard to pray, "Lord, give me patience, for Jesus' sake !"

After he became aware how ill he was, he told one of his sisters that he wished to speak to her alone. When all had left the room, he entered into conversation as to his eternal hopes, saying, "I am afraid I don't love the Lord. I don't think I have repented enough." In reply, his thoughts were turned to his Lord's love to him ; and to the query, Could he not trust Him "Oh ! yes," was his answer, "I know He loves me and died for me."

He was then shown the nature of repentance, with which he seemed satisfied, and said he would speak more at another time, but then he was very tired.

The illness still increasing, a second doctor

was called in for consultation. After examination, he gave little or no hope of recovery ; after which some of his absent relatives were sent for. It was about this period that he again alluded to subjects of eternal interest, when he was gently informed, that it might be that Jesus was going to take him to Himself. He replied, "I don't think I am going to die, though I believe mamma does ;" adding, "I fear I do not love God enough." A suitable reply having been given, he prayed, "Oh ! Lord, save me, and teach me to love Thee." After which he said, "I would like to stay with my friends a little longer ; A. would be so lonely" (alluding to his twin brother, to whom he was greatly attached). Then followed a few words as to whether we should recognise each other in Heaven, concluding with a message, "Tell him to meet me there ;" then after a short pause, he said, "One shall be taken, and the other left."

Several of his near relations had now come, as it proved, to bid a final farewell ; and though at times rambling a little, he knew them all, and enjoyed seeing them and having them by his bed. To one of them, he said, "Meet me in Heaven ; be a good boy." Near the close, addressing one of his sisters, he said, "My only reason for wish-

ing to live is to do good, and for your sakes." The end now was near ; portions of "The Rock of Ages" could be gathered from his lips, as he entered the "Valley of the Shadow of Death." Articulation soon failed, and he ceased to breathe. The spirit had returned to God who gave it, leaving a message to all, "Be ye therefore ready also, for in such an hour as ye think not, the Son of Man cometh."

WILLIAM WEBB, 79 29 4 mo. 1878  
*Rathmines, Dublin.*

EDITH MARY WELLS, 2 9 7 mo. 1878  
*Northampton.* Daughter of Samuel and Sarah Wells.

MARY WHEATLEY, *Thirsk*, 74 29 9 mo. 1878

WILLIAM WHITE, 71 2 5 mo. 1878  
*Southport.*

THOMAS WHITFIELD, 14 6 5 mo. 1878  
*Lurgan.* Son of Thomas Whitfield.

THOMAS WHITWELL, 40 5 8 mo. 1878  
*Stockton-on-Tees.*

The subject of this notice was very suddenly called to his heavenly home, from the midst of a life of great usefulness, and active service in his Master's cause. He was engaged in making investigations into some defects in a gas furnace at the ironworks in which he was a partner,

when, by a sudden escape of steam, he, and a much valued foreman who accompanied him, were so severely scalded, that a few hours of suffering terminated their lives.

Thomas Whitwell was the third son of William and Sarah Whitwell, of Kendal, and was born on the 24th of 10th mo., 1837. He was educated at home by private tutors, and for a short time at the school of Samuel Marshall, until nine years of age, when he entered the Friends' School at York, where he remained for seven years, under the care of John Ford. From his journal we learn that whilst at York he was sensible of many religious impressions, and he says :—"While I was in S. T.'s class my heart was most awakened to the blessing of Divine love. Then I began to see how everything was vanity. I saw how wicked I was, and how much I needed the Lord's care and help. These (religious) impressions did not long retain their full force, and I gradually relapsed into the ways of the world. I was indeed like the seed which fell on stony ground, which received the word gladly, but when the sun was up, was scorched, and because it had no root, withered away."

He also alludes gratefully to the efforts of a teacher in the school, for the religious improve-



ment of himself and several other boys. After residing for a short time at home, he was, in 1855, apprenticed to —, an engine builder at Darlington. He says, "I think it was in the 2nd mo. of 1856 I first saw my fearful position as a sinner, through reading a little book, 'Peace with God,' an invaluable book. That book showed me plainly my exceeding sinfulness, and the way to come to Christ and have peace with God, believing that He is the propitiation for our sins, that the sacrifice was offered and accepted on Calvary, and that my sins are forgiven if I will come to Him and truly believe and repent." He also mentions at this time as aids to his spiritual progress, rules for devotional reading and prayer, which he made for himself, and letters from his mother, parts of which he from time to time copied. The books from which he appears to have derived most help were "Pike on Early Piety," Pike's "Guide to Young Disciples," and Doddridge's "Rise and Progress." The latter book was a favourite with him through life.

In 1857 he removed to Newcastle as apprentice at the engineering works of Robert Stephenson and Co., where he remained for two years. Whilst there he attended several services which

were held in Newcastle by Brownlow North, and these appear to have been much blessed to him.

Under date 5th mo. 19th, 1858, he writes in his journal—"I thank Thee, oh, Almighty Father, that through him (B. N.), Thou hast sent Thy love into my heart, to show me in what a forlorn state I am, how I have nothing worth counting, how truly miserable and naked I am, with nothing to recommend me to Thee, and nothing in which to come before Thee, but the blood and righteousness of my crucified Redeemer."

He formed at Newcastle several close religious friendships with young men of like earnest purpose with himself, and with these entered into various undertakings for the good of the young and degraded in the town. The Sabbath School and Shoe Black Brigade classes were among his special interests.

Whilst an apprentice we find this entry:—"Oh, Father, keep me from bad or naughty language in my daily walk; and in Thy love let me fearlessly reprove bad language in others."

At the close of this period he writes:—"Oh Thou that hearest prayer, hear mine, and answer it. Oh, show me how to pray and help me not to be weary of well doing, for latterly I know I

have done little to advance Thy kingdom. Let me have no false shame that would lead me to excuse myself from the daily cross that Thou hast called me to bear; but, oh Lord! lead me in the paths of righteousness for Jesus Christ's sake. . . . Give me, I pray Thee, a horror and aversion to sin of all kinds; let me leave and fly from temptation, and not parley and reason with it, but leave it and seek Thy help, oh Thou, my great Helper and Redeemer!"

In the 9th mo. of 1859 he commenced business at Stockton with an elder brother. This town was his home for the rest of his life, and there his unceasing labours for the spiritual good of his fellow men, especially young men, endeared him in an unusual degree to his fellow townsmen and to all who knew him. Many and touching have been the testimonies, since his death, to the spiritual help and comfort he was enabled to give to those who came under his influence. Young men were his especial charge. At his home they were sure to find a hearty welcome from one who was ready to enter into the interests of the cricket field or the boat club, as well as to sympathise in their difficulties and hold out to them the hand of Christian fellowship.

Turning to his journal, we find an entry at the

commencement of his business life at Stockton. "I am placed in a totally new sphere of life. Hitherto it has been my duty to attend to the orders of others with promptitude and exactness. Now, being in great measure my own master, I have to lay out my time and talents to the best advantage. Before, I was only one amongst 1,800; now, when I am to be a principal actor on the stage of life, my example will be looked up to, and may be more productive of good or evil. And now, when setting out on this new road, let me pray Thee, oh God, not for long life, or wealth, or prosperity, for if Thou grant these, let my heart be humbled before Thee in gratitude; but, oh God, I would ask Thee for that heavenly wisdom and knowledge that passeth earthly understanding . . . that in Thy fear and by Thy counsel I may walk day by day, that I may be delivered from the bondage of corruption and sin into the glorious liberty of a child of God; acknowledging Thee as my Father, my Ruler, Guide, and the Author and Finisher of my faith."

In 1861 he began his labours for the Young Men's Christian Association, which was formed in Stockton at that time, and of which he was appointed Secretary, an office which he held till

the close of his life. It is impossible to describe the zeal with which he laboured in this cause, allowing no social engagements to interfere with his attendance at the Bible Classes and Devotional Meetings. He not only worked in his own town, but was instrumental in founding and cherishing similar associations in the north of England; and he attended with lively interest the Conferences held in connection with the work at home, and also on the continent and in America. The spirit which pervaded his work will be best shown by some extracts from an address which was recently delivered on a "Good Friday:"—

"The question now before us is . . . are we, as members, doing all in our power to turn our companions to the service of Christ, or are we shirking this responsibility, and suffering them to draw us away from that first love to Christ which at one time burned within our hearts? Oh, my brethren! on this the anniversary of the death of Him who gave Himself for us, I beseech you every one, to examine yourselves and see whether you are not guilty concerning your brother. Has no young man been taken away from your side in the house of business over whom you felt, when he was no more, that you

had neglected your duty? If such have been the case in the past, I pray you to determine that your duty, neglected so long, shall be neglected no more; that you will in the strength of God press on to that better country, the end of our hope and desire, and by the help of God strive to bring others on with you to heaven . . . to that Saviour who died for all. Oh! if all of us were what Christ intended His disciples to be—lights in a dark and sin-covered world, not covering, but rather shedding the light received from Him—how different would be the position of our Association in this town . . . where sin and vice stride unchecked along our streets. . . In seeking to put off the deadness and indifference which, alas! have been the distinguishing features in the character of many of us, may we be strong in the strength that God will give to all his poor unfaithful children, who with repentant hearts seek to be received in the love of Christ Jesus our Lord. Should such be our resolve, it will be a blessed thing for us, for the Association, and for the town in general, that we have met here this Good Friday afternoon.”

In the autumn of 1870, the Friends’ War Victims’ Fund was raised for the relief of the

French peasantry during and after the Franco-Prussian war, and an organisation was formed for its distribution.

Thomas Whitwell was twice engaged in this service ; and the spirit in which he entered on it will be seen from the following extracts from his journal. The expeditions were not without danger ; but his firm trust in the protecting care of his Heavenly Father never failed him, and a letter written by him to "The Christian," shortly before his death, was a strong testimony, not only to the peace principles of our Society, but to the felt presence of God with His children in times of danger.

"10th mo., 1870.—I have this evening again renewed my covenant with God . . . and only desire to hold back nothing, but only to live to His glory. At the present moment I have received the intimation from my father, that it is the desire of several at Kendal that I should go out to France and Germany, to organise the relief fund for the victims of the war. I have laid this before God, and only desire to know His will, and be guided by it. No doubt there is some danger ; but that I do not fear, as I am safe in His hands. I desire to do all for the glory of God and the good of my fellow-creatures.

“1st mo. 29th, 1871. . . I have been mercifully preserved through nine weeks in France, through dangers, disease, and death, all by the mercy of God. I left when I felt my work done, and have much to thank and bless the name of my Heavenly Father for. And now, having been requested by the Executive Committee in London to go out with W. Jones, to organise the work round Paris and Orleans, I do so, as I believe it to be my duty before God. . . In our public meetings at which I have spoken, I desired to be kept from pride and all self-laudation. There is much gratifying to the creature said, and of this and its effect on myself I feel a fear lest it should make me proud and self-righteous. I pray that through all I may be preserved humble as in the sight of God.”

This second visit was faithfully accomplished. He and his companion left England, 2nd mo. 7th, and returned 4th mo. 2nd, 1871, after an absence of six weeks, when he writes: “Thus in this second journey I have again been mercifully preserved, no accident, illness, or disease having beset my path; and I have returned home safely, through the protecting goodness of God; thanks be to His holy name for ever.”

Thomas Whitwell's attachment to the princi-



ples of our Religious Society deepened and increased in the latter years of his life. From his youth we find that he was at times conscious of deriving spiritual refreshment from our meetings for worship, from those held in silence as well as from those in which there was outward ministry. At one period of his life, his Christian work lay much outside our pale ; but in later years he became a zealous worker in it, attending regularly our week-day meetings and those for discipline, conducting a Friends' Bible Class in his own meeting, and filling the office of overseer, as well as from time to time speaking in our meetings for worship with much acceptance to his friends. He also took an active part in the Mission Meetings of Friends, held during the last few years. He twice visited America, partly on business; and on the second occasion he combined many visits to the Young Men's Christian Associations in that country. Immediately preceding the first visit, whilst attending the meetings of the Conference on Christian holiness, held at Oxford, he appears to have felt that his *will* had not been previously entirely given up to Jesus, and prays for "words and wisdom" to speak for Him in America and at home.

On 5th mo. 2nd, 1875, he writes :—"I

returned safely from America on the 28th of 12th mo. Whilst there I had to speak for Jesus on several occasions, both in meeting and elsewhere, and since my return . . . this service has been my lot to the satisfaction of some in the meeting. 'Now to be Thine, yea Thine alone, oh, Lamb of God, I come.'

"5th mo. 19th, 1878.—Last First day I was advertised to give an address at the Star Theatre. I could only for some days before commit it all to God, again seeking that all the power, love to souls, and the word to speak, should come from Him. He gave me utterance for twenty-five minutes before a large company.

"To-morrow, the Yearly Meeting on Ministry and Oversight begins, and I leave, if all be well, at 6.30 a.m., to attend to it. . . . I want to learn all that I can relating to my own duty as an overseer in our Meeting. I have greatly enjoyed Christ's joy and presence, feeling that I am entirely His, and nothing left behind."

His last journal entry is dated 5th mo. 30th, 1878 (whilst attending that Yearly Meeting):—"I had last First day afternoon, at Charles Square Mission, a class of youths; and in the evening, at the Bedford Institute, I had to give the first address. In this my mouth was opened

with great liberty to tell of our Father and our Saviour. Cousin H. E. Clarke, of Madagascar, followed, confirming what was said; and it was a good time."

We cannot close this record without quoting some passages from two letters written shortly before his death to a young man in a declining state of health. The first, written to him when abroad:—"I have for nearly two weeks been seeking 'without evasion' (referring to a passage from R. P. Smith he had previously quoted), to bring every action, emotion, and thought to Christ; and it is wonderful when you do this how you know of His presence and His peace. We have had the Lord Jesus greatly in our Bible Classes, and I am persuaded that His word shall not return unto Him void. The last verse of the 91st Psalm may not apply, but you and I have learned not to set our heart on long life as a source of happiness;' then mentioning a young man in whose conversion he was deeply interested, he adds, "I have sometimes a thirst on me to get young men to give themselves to Christ. I do not want any self to mix up with the Christ life in which we should seek to live; but Satan is always there, and ready to put in evil if he can."

In the second, written after his friend's return home, he writes, 7th mo. 25th, 1878 :—"I am glad you have got safely back, and are not left out there. It is a good thing, and you will, at any rate, have the comforts of home; though that which some prize above all, long life, may not be your portion. The Christian, however, has this blessing, that all things that come to him are allowed if not appointed of God; and so you—you have a better chance of soon entering within the gates than some of us. Well, it is all in God's time and will; and the best thing I can wish you is, that you may know the constant day and night presence of the Saviour. I dare say you are quickened to know His presence more than some of us who are more filled with the things of time and business; but these, beyond being the appointed will of God, have only a secondary place and value, and are all subordinate to the chief of all, 'Christ in you the Hope of Glory.' Last week we had that wonderful passage, John xiv. 23, and in that wonderful communion may you abide, to be unbroken for ever."

The last hours of his life were so clouded by suffering and unconsciousness, that no expression could be given to his faith in the hour of death.

We cannot, however, doubt that the Saviour, whom he had so long loved and served, was with him, and that, in the words spoken beside his grave—"In the furnace of fire which was God's appointed means of bringing him home, there was One with him 'like unto the Son of God.'"

JOHN WILLIAMS, *Liverpool*. 83    1    7 mo. 1878

SARAH WILLIAMSON, *York*. 48    3    10 mo. 1877

HANNAH WILLMORE,        79    24    1 mo. 1878

*Norwich*. Widow of Benjamin Willmore.

JOHN WILSON,                81    20    4 mo. 1878

*Wincanton*. An Elder.

GEORGE WITHY, *Bristol*. 76    16    7 mo. 1878

ELIZABETH WOOD,        78    6    4 mo. 1878

*Drummond, County Tyrone*. Widow of Joseph Wood.

WILLIAM HERBERT WOODS, 5    9    1 mo. 1878

*Birkenhead*. Son of William and Jane Woods.

LOUISA WOODWARD,        70    5    5 mo. 1878

*Belfast*.

ELIZABETH WRIGHT,        59    1    12 mo. 1877

*Dublin*. Widow of Thomas Wright.

ISAAC WRIGHT,            67    22    5 mo. 1878

*Manchester*.

DEBORAH WRIGHT,        53    5    6 mo. 1877

*Kettering*. A Minister. Wife of Francis E. Wright.

Deborah Wright was the daughter of Isaac and Frances Bell, and was born in Ireland in the year 1824. Her mind was powerfully visited, when quite a child, by the contriting influences of the Holy Spirit ; but, being by nature lively and ardent, those feelings were often quenched. At an early age she was placed in the Provincial School, near Lisburn, which proved a great blessing to her. The visitations of heavenly love continued to be granted to her, leading her into covenant with God, and instructing her to set but little value on the perishing things of time. When she was about eighteen years old, a powerful visitation was granted her, when the words "*for ever and ever*" were sounded with such power in her inmost soul, as to subdue every thought, and cause her to plead for mercy, and for an inheritance among the sanctified. As she abode under these feelings, she was favoured to see with clearness the path she was required to tread, and the love of her Heavenly Father was so largely shed abroad in her heart, that she was made willing to follow wherever He might lead. After a time of spiritual enjoyment with her dear Saviour, it pleased Him to withdraw the light of His countenance, and suffer her to be tried and proved in many ways. For months such was the

darkness and distress into which she was plunged, that her life became a burden to her. Many strong temptations and fiery trials she had to pass through, to purify and refine her for the Master's service.

Soon after this time, a feeling that it would be her duty to take an important position in Brookfield School, took strong hold of her mind, and produced deep exercise, from a sense of her own unworthiness and unfitness for so important a service. She was, however, made willing to resign herself to this call of duty ; and she filled the post of Superintendent in that institution, to the satisfaction of her friends, for several years. She passed through much mental conflict before she entered upon this sphere of usefulness ; and whilst there, was at times brought very low both in body and mind by the spiritual exercises that lay heavy upon her. She was, when young in years, convinced, that if she were faithful, a gift in the ministry would be bestowed upon her. The call to engage therein, did not, however, feel clear until about her thirty-third year, when it bowed her spirit very low under a sense of its solemn responsibility. Under this feeling, she was constrained in a meeting for worship to bend the knee in vocal prayer.

Although she had the unity and sympathy of some dear friends of her own and other meetings, yet there were others who did not so fully accept her. This caused her much mental conflict and distress. She felt as "a pelican in the wilderness, or as a sparrow alone upon the house top," being deprived of every earthly prop, and having no one to look to for help but the Lord alone. In this day of trial and conflict, she was often enabled secretly to pour out her spirit in prayer, not only on her own account, but also for the dear young people committed to her charge. Still the cloud rested upon the tabernacle, and there was not to the outward eye a journeying forward.

In the 1st mo. 1862, she writes : "One baptism has succeeded another, and yet I am far from having arrived at that state of stability and devotedness which I am sometimes led to covet ; but I trust the groundwork is laid, and that the good Shepherd is leading me gently and safely along, though the path has been both rugged and dangerous. Oh ! the need there is for the little ones in every age to keep close to their Guide and Leader, not looking to man or to any created being for help or counsel, but in patience and deep humility waiting upon and trusting in the



Lord alone. Let me adore the goodness and mercy of my God, who brought me safely through the deep waters, when I verily thought I should sink beneath the mighty billows, and was ready to question the reality of religion, and the influence of the Holy Spirit. If all I have passed through be a delusion, then, thought I, there is no such thing as religion in the world. But in these deep straits, my God was near to uphold me, though I did not feel required to open my mouth in meetings again for two years, during which time I had many precious confirmations of my faith, both through the Lord's messengers, and in the secret of my own heart, that the work was indeed His, and that He would carry it on amid every opposing thing, causing the mountains to flow down at His presence, and the hills of difficulty to be removed.

"3rd mo. 15th, 1868.—Two years have elapsed since the foregoing was penned, and now what shall I say? Marvellous indeed have been the dealings of my God with His poor and unworthy one. Twelve months ago, I began to feel the drawing cords of His love towards Friends in England, more particularly in Lancashire and Yorkshire, and in what I believe to be the bonds of Gospel love, inclining me to pay them a visit.

Various were the baptisms through which I had to pass, before a willingness was wrought in me, empty and stripped as I felt, to go forth into what seemed much too arduous a field of labour for such a little one as I. But Divine goodness was near, giving me to believe that this was indeed His own requiring, and opening the way for me in the minds of my friends, who furnished me and my beloved sister Frances with certificates of unity to proceed in this engagement. The prayer of my heart was, 'Oh, my God ! go with Thy poor servant, who has nothing of her own to lean upon, neither strength nor wisdom, but as Thou art pleased from day to day to dispense that which is needful. Thou knowest my poverty, and the conflicts through which this poor mind has been passing. Thou knowest also what I stand in need of. Withhold not, I beseech Thee, daily help and strength to run in the way of Thy commandments ; and when this labour of love is completed, oh ! grant that we may be favoured to return home with a portion of that peace which passeth understanding.'

"4th mo. 4th, 1868.—We sailed to Fleetwood, and arrived safely next morning at Preston. At the meeting there the Good Master graciously condescended to be near to help us to our great

consolation. Some arrangements were made for meetings in the neighbourhood. The first was at Thornton-on-Marsh, where our spirits were much refreshed, with the few simple-hearted, tender people we met with. We were at Fleetwood, and at Lancaster at the Monthly Meeting, where the Great Head of the Church was pleased to own our gathering, and enable His poor children to speak well of His name. Truly we feel as pilgrims and strangers in a strange land ; and were it not for the evidence vouchsafed of being in our right place, our spirits would sink within us.

“5th mo. 2nd.—Attended Leeds meeting ; both sittings were deeply trying. Third day, at Brighouse, where we experienced a good degree of relief. Our Divine Master graciously condescends to own us from day to day, so that we may thankfully acknowledge we have lacked for nothing. Fourth day, were at Dewsbury, in which our spirits were refreshed. David Fox and his wife, with whom we lodged, were truly kind, and the unity and sympathy of their spirits were cordial to us.

“After attending most of the meetings in Yorkshire, we went forward to London, to attend the Yearly Meeting. My feelings were inde-

scribable on reaching this great city, a stranger in the midst of strangers, feeling myself to be a very little one, unworthy, indeed, to advocate the precious cause of Truth, and under a deep sense of my own unfitness for such a work. Oh for preservation on every hand ! Oh, Lord, look down with compassion on Thy poor children, and help them to keep near to Thee in spirit."

From the Yearly Meeting, they returned into Yorkshire, and after visiting some meetings there and in Lancashire, they sailed homewards from Liverpool, on the 2nd of 7th. mo. In the retrospect of this journey, she writes : "Bless the Lord, oh, my soul, and all that is within me bless His holy Name, who has so graciously condescended to be with thee from day to day, and from season to season, in the heights, when thou has felt to be lifted above the fear or the favour of man, and in the depths of conflict and deep exercise of spirit for the arising of the seed of life in thy own heart, and in the hearts of others amongst whom thy lot has been cast ; and who now permits thee to partake of a measure of that peace which passeth all understanding. Truly can my soul say, Thou art worthy, Lord God Almighty, to be served, honoured, and obeyed, and that by all the workmanship of Thy hand.

Soon after I returned home, my mind was brought under considerable depression from receiving a proposal of marriage from Francis E. Wright, of Kettering ; but, after a time of much wading and exercise of spirit, I was permitted to feel the Hand, which had led me all my life long, and the Arm of Omnipotence, which had so often been made bare for my deliverance, again stretched forth for my good ; and a sweet peace seemed to rest upon my spirit, in viewing this weighty undertaking ; so that a willingness was wrought in me to leave my dear family connections, and the place of my nativity, and engage in the solemn responsibilities of marriage, and again become a stranger in a strange land ; only with this difference, that a comfortable home and a kind partner were provided for me, for which I do indeed desire to be thankful and grateful, yea, diligent to do the day's work in the day time, and to be faithful in the exercise of my gift in that portion of the Lord's heritage.

“10th mo. 17th, 1870.—This day my soul desires to commemorate the Lord's gracious dealings with a poor, unworthy creature. Oh, may I ever be preserved from uttering my own words in the assembly, or from saying, ‘the Lord saith,’ in the heat of my own imagination ; for

well assured I am that no words, however good in themselves, which come not from the dictates of His Holy Spirit, can form any part of true Gospel ministry, or really profit the hearts of those who hear."

In the year 1872 she was called upon to part with a dear sister, Elizabeth Haycock Wright, after ten weeks' illness. This was a severe trial, as they were closely united in religious fellowship. In the year 1876 she was further tried with the loss of another dear sister, Mary Bell, of whom there is some account in the "Annual Monitor" for 1877.

Deborah Wright was taken ill after the loss of this dear sister, and in the 5th mo., 1876, was in the Isle of Wight, and in Jersey, and Guernsey; in all which places her gift was exercised to the comfort and encouragement of Friends and others. She felt a little recruited with this change, and her relatives fondly hoped she might be spared to them a while longer. She returned from Guernsey in time for the Yearly Meeting in London, and attended its sittings during the first week, but could not stay the whole time. After the Yearly Meeting, she was able to enjoy the company of some visitors; but after the winter set in, she was confined to her bed for

five months. During these wearisome days and nights, she was an example of patience and resignation. At one time she said, "I am clear of the blood of all men. I have no condemnation; all is peace; but what the end is to be, is hid from me. I long to be released."

The day before she died, a friend from Guernsey came from London to see her. She desired he might be invited into her room; when he bore testimony to her living ministry, and how it had been blessed to his soul; after which she addressed him very sweetly and powerfully, and then said in a clear distinct voice, "Nothing but the mighty power of God could enable me to praise, magnify, and glorify His ever blessed name as in the midst of the very fire; for every nerve in my body seems unstrung, and none but He alone can have any idea of what I suffer." But He who had often brought her as through the waters of Jordan, did not forsake her at this trying hour. On some flowers being brought into the room, she remarked, "How beautiful are earth's flowers! what will the flowers of Paradise be!" In the evening, violent spasms of the heart came on, which nothing seemed to relieve; but about twelve o'clock she was favoured to get a little

sleep. She was not again conscious, but gently passed away about a quarter before eight o'clock in the morning of Third day, the 5th of 6th mo., 1877; and is, we trust, admitted amongst the just of all generations—amongst those whom John saw, who had “washed their robes and made them white in the blood of the Lamb.”

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*INFANTS whose Names are not inserted.*

Under three months.....	Boys, 6 ...	Girls, 0
From three to six months.....	do., 3 ...	do., 2
From six to nine months.....	do., 2 ...	do., 0
From nine to twelve months	do., 2 ...	do., 0



*Shewing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland, during the years 1875—76, 1876—77, and 1877—78.*

AGE.	YEAR 1875-76.			YEAR 1876-77.			YEAR 1877-78.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
	14	8	22	9	10	19	13	2	15
Under 1 year *	21	14	35	15	14	29	25	8	33
Under 5 years	4	6	10	4	3	7	4	1	5
From 5 to 10 years	5	3	8	1	2	3	2	0	2
" 10 to 15 "	4	6	10	5	5	10	1	2	3
" 15 to 20 "	6	6	12	6	9	15	10	9	19
" 20 to 30 "	10	11	21	4	9	13	11	4	15
" 30 to 40 "	14	13	27	4	18	22	3	8	11
" 40 to 50 "	9	12	21	13	6	19	11	13	24
" 50 to 60 "	20	31	51	15	32	47	22	24	46
" 60 to 70 "	36	50	86	31	49	80	31	34	65
" 70 to 80 "	12	33	45	23	32	55	25	28	53
" 80 to 90 "	1	3	4	4	4	8	2	3	5
" 90 to 100 "	142	188	330	125	183	308	147	134	281
All ages.....									

\* The numbers in this series are included in the next, "under 5 years."

Average age in 1875—76, .. 54 years and 19 days.  
 Average age in 1876—77, .. 58 years, 5 months, and 9 days.  
 Average age in 1877—78, .. 57 years, 5 months, and 17 days.













